

A Catechisme, or

Institution of Christian
Religion, to be learned
of all youth, next after
the little Catechisme,
appoynted in the
*booke of Common
Payer.*



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H. Oliver

1609
SHELDON,
1700 A.M. Saturday

To the most reverend Fathers in God,
my Lords, Mathew Archbisop of Can-
terburie, Edmund Archbishop of Yorke,
Edvyn Bishop of London, and the rest
of the Bishops of England.

IT is not vnlowne vnto your wisedomes, that
the diuersitie of Catechisme, in shornewse or
length, either for the first entring of children,
or for the more full instruction of youth, in the
principles and summe of Christian Religion, are
as well allowed by the iudgements of diuers
godly & learned men, as also practised of many
Christian Churches in sundry Countries well re-
formed, not without good reason, grounded vpon
the diuersities of ages and capacitie of wittes.
I therefore vpon the said considerations, haue
applyed my selfe in this Catechisme, being of a
middle sort, both to further the profit, and to sa-
tisfie the mindes of such as may iudge the little
Catechisme as written for very young children,
not fully enough to serve for their instruction:
and on the other part, may thinke the larger
Catechisme to be too long and tedious, either
for their capacitie, or lesseure. For their vse (I lay)
and contengation, I haue heere abridged the lar-
gest Catechisme, in such sort (I trust) as it may
seeme neither much defectiu in any necessarie
poyntes of Christian Religion, neither very su-
perfluous in any vnecessarie circumstances and
amplifications, neither in consequence of matter
greatly swaruing from good order, that as the last
Catechisme is most meete for the first entring of
Children or others, though of more age, yet not
of the greatest capacitie, so might this of the

be C. m. 17. The Epistles from

middle sort serue for such, as hauing somewhat profited, were yet desirous of further instruction; and lastly, such as not contented to know the chiefe poyntes of Christian Religion, briefly set foorth, were desirous also to see and vnderstand the reasons and proofer of the same, may finde in the largest Catechisme wherewith to content and satisfie their mindes. so that none should lacke instructions of godlyne sicc meete for them, of what age or capacite soever they were, the which three Catechismes being purely translated into the Latine tongne, may not onely serue young beginners, or more forward Schollers in the Grammer Schoole, to the same uses, and to the learning of true Religion, and the right vse of the Latine speach with one labour, but the last also might serue not vnprofitable vnto many Ecclesiasticall Ministres for diuers good purposes. Might it therefore please your good L. in respect of the former, and other good considerations which may vnto your wisedomes better appearre to allow the same, I shall thinke my little labour right well bestowed. And humbly taking my leauue, I commende you vnto the grace of Almighty God, who haue the same alwayes in his bles-
sed keeping.

Nouember. 1572,

Your good Lordships to
command, A. N.

Christian religion, Gods word, Testament.

M. Sister. Tell me my Child, of what Religion thou art?

Scholler. Of the same Religion,
which Christ our Saviour
taught, whereof I am called, & do truly
that indeed I am Christian.

M. What is the Christian Religion?

Sch. Christian religion, is the true knowl- Mat. 4.b.10.
shiping of God, and keeping his com- Ioh. 4.c.14.
mandements.

M. Of whom, or where is it to be learned?

Sch. Out of the word of God; which is Ioh. 1.d.30.
written in the booke of the old and new
Testament.

M. Why is Gods Word named the Testament?

Sch. Because Gods will; what he would
haue us to do, or flic, is there perfectly
unchangeably contained: from the which
we ought not to diverge on any side.

M. By what means shall we come to the know-
ledge of Gods will written in his word?

Sch. By diligent reading and studying
of the same; or by hearing it read, and
truly taught.

M. Is that sufficient?

Sch. Because no man can by his owne
witt or diligence attaine to the knowl- 1 Cor. 1.d.12.
edge & 3. b.7.

The Law and the Gospell Religion.

Psal.119.c.3; ledge of Gods Misfortune in his word
34.35. contained, we must with continual & ser-
Job.19.b.13. uent prayer craue of God, that it would
please him by his holy spirit, to induce
our heartes with understanding & beliefe
of his holy word, and with earnest desire
to obey his will therin declared.

M. Which be the chiefest partes of the word
of God?

Ioh.1.1.b.17. Sch. The Law, and the Gospell.

Luc.16.d.16. M. How be these to be knowne the one from the
Act.13.f.30. other?

Rom.6.c.14. Sch. The Law teacheth vs our duty to-
wards God & our Neighbour, and char-
geth vs strictly to doe the same: promis-
ing everlasting life to such as do fullfill
the Law, and threatening eternall dam-
nation to such as doe breake the same.

M. What doth the Gospell?

Sch. It promiseth that God, through
sayth in Christ, will be mercifull to for-
give the offenders of the Law, such as he
looy therefore, and purpose to amend.

M. How many partes be there of true Religion?

Sch. There be two principall partes of
religion likewise, as of the word of God
out of the which, as it were the spring
head, Religion doth flow,

Partes of Religion. Two Tables of the Law.

M. Which be they?

Sch. Obedience, which the Law commandeth: and Fayth, or Belief, which the Gospell requireth.

M. For more plainnesse, I would haue thee to make more partes of Religion.

Sch. I may (I thinke) conueniently reckou these fourre, as chiefe partes of true Religion: Obedience, Fayth, Prayer, and the sacraments.

M. Well then, I will enquire of these fourre in order as you haue rehearsed them. And for that true obedience, which is the first part, it is to be tryed by the rule of Gods Law: I thinke it necessary in the beginning, to know what thou thinkest of Gods Law?

Sch. I thinke the Law of God written in two Tables, to be the most perfect rule of righteousnesse, commaunding all good thinges that are to be done, and forbidding to contrarie.

M. Whereof treateth the first Table?

Sch. Of Godlinesse, or of our dutie towards God: and it containeth the fourre first commandementes.

M. The second, whereof treateth it?

Sch. Of Charitie, or Loue among men, and of our dutie one towarde another: whiche Table containeth sixe Commandementes.

The first Commandement. Idolatrie defined.

Mat.19.c.18. dementes, and so in the whole, the Latin
19. & 21. 1. conteyneth ten Commaundements, and
39. 40. therefore also is called the ten Comman-
Exo.34.d.28 dementes.
Deut.4.b.13

M. Rehearse the first Commandement of the
first table.

Exod.20.2,3. Sch. You speake thus: Hearc O Israel, I
am the Lord thy God, which haue
Deu.5.a. 1. brought thee out of the land of Egypt,
6.7. out of the house of Bondage. Thou
shalt haue none other Gods before me.

M. Why doth hee in the beginning tell vs that
hee is the Lord our God?

Sch. In those wordes, his infinite Mai-
esty, power, and goodness, are exprested,
whereby wee are most strictly charged
with obedience, vntesse we will be both
rebells against him, that is most mighty;
& unthankfull towards him, that is most
good and gracious.

M. What meaneth it that he chargeth vs to haue
none other God, before him?

Sch. He forbiddeth and condemneth all
Idolatrie.

M. What is Idolatrie?

Sch. To reverence with Godly worship
any Creatures, or to put our trust or
Mar.4. b.10. comfort in themas Gods: which to doe,

were

Against Idolatrie, and Idolaters.

were most abominable. For we ought
to give all godly honour onely to his
Mellie, the greatest loue to his good-
nesse; to flee to him, & to craue his helpe
in all feares and dangers; and with
thankfulness to acknowledge, that wee
owe our selues, and all thinges that wee
haue, unto his goodness.

Deu.10.b.12.

13.d.20 21.

Mat.22.d.37

Psal.50.c.14.

15.d.23.

Psal.79.d.13.

& 95.a.6.7.

& 106.a.3.4.5

Job.3.d.27.

2 Cor.4.b.7

Iam.1.9.10.11

.1.1. op.5.1

M. What meane thys last words, Before mee,
or, in my sight?

Sch. That there is nothing so secret, that
can be hid from him: and that therefore
not onely with open life and outward
shew, but also with the inward and pure
godlinesse of the heart, we ought to ho-
nour him, and none but him onely.

Psal.7.b.9.

& 33.c.4.

Esa.29.c.13.

Mat.5.a.8.9.

15.2.8.

M. Make me a briefe rehearsal of such as thou
doest think chiefly to breake this Commandement.

Sch. All Idolaters (as I haue said) all
Soothsayers, Coniuters, Sorcerers,
Witches, Charmers, and all that seek
vnto them, all false Prophets that doe
teach lyes, all that abuse the Word of
God, or do not give the chiese credit vnto
it, neither be guided by it, but doe fol-
low their owne fantasies, all that feare,

Luk.18.c.31

Esa.8.c.19.20

40.b.9. b.12

Deu.18.c.19.

20.

Math.15.2.

2.3.b.6.9.

The second Commandement expounded.

loue, or esteeme any Creatures above
GOD, or equall with him : all these,
and such like, doe breake the first Com-
mandement of God.

M. Rehearse now the second Commandement.

Sch. Thou shalt not make to thy selfe
any grauen Image, nor the likenesse of
any thing that is in heauen aboue, or in
the earth beneath, or in the waters vnder
the earth : thou shalt not bow
downe to them, nor worship them: For
I the Lord thy God, am a iealous God,
and visit the sinnes of the fathers vpon
the children, vnto the third and fourth
generation of them that hate me; and
shew mercie vnto thousands, in them
that loue me, and keepe my Comman-
dements.

M. It doth seeme that this Law doth condemne
the artes of Printing and Grauing ; so that it is
not lawfull to haue any Image at all.

Sch. Not so : For in this first Table, he
speakest not of any artificiall thing, es-
sently to be vsed : but anely treateth of
things which do appertaine to the wor-
shipping of God.

M. What is then the meaning of this Comman-
dement?

Sch. In this second Commandement,
God

Exod.20.2,
4.d.23.

Leuit.26.1,2
Dout.4.c.15.
26.17.18.19.

Esa.40.d.18.

c.44.b.9.

&c.

Mat.22.c.30
32.d.36.37.

Imagers not to be worshipped.

God first forbiddeth vs to make any Images to expresse or counterfeite him, & to seeke him, & to worship him in Images. And secondly, he commandeth vs, not to worship the Images themselves, or to abuse them in any wise by Idolatrie or superstition : but that wee worship God alone in spirit and truth, and as himselfe hath commanded vs in his word, to worship him, & not otherwise after our owne fantasies.

I. Isa.40.c,18.
&c.
Deut.5.s,8,9
Psal.97.b,7.
Ela.44.c,17.

M. Why is it not lawfull to expresse God with a bodily and visible forme ?

Sch. Because there can be no likenesse or agreeing betweene God, who is a spirit, eternall, infinite, unmeasurable, incomprehensible, and a bodily, fraile, dead and vaine shape of image.

Psal.113.s,4.
5. & 115.s,3-4
Ela.40.c,18.
&c.

M. What manner of worshipping is it which is here condemned ?

Ioh.4.c 2b
Rom.1.c,20.
23.&c.

Sch. When we intending to pray, turne our selues to images, fal downe & kneele before them, with uncovering our heads, or other signes, doe shew any honour unto them, as if God were presented unto vs by them.

Leui.26.s,1.
Deut.4.c,19.
and 5.b,9.
Psal.97.b,7.
& 115.b,8.
Ela.44.c,17.
Act.7.f,41.

M. Reheare the addition in the end of the law.

Sch.

Idolatric forbidden, and punished.

Exo. 20.2,15 Sch. For (saith he) I the Lord thy God,
Deut. 5.6. am a jealous God, & visit the sinnes of
the fathers vpon the children, vnto the
third and fourth generation of them
that hate me.

M. Wherefore saith God these words:

Deu.30. b, Sch. First, in naming himselfe our Lord
12.13. & our God, he chargeth vs to obey him
3. Reg.18.5, in all thinges, both in respect of his au-
39. thoritie, and of his goodnesse, as was a-
Mala. b, 5.6. fore noted. And by the word Jealous, he
1. Tim 6. c, declareth that he can abide no partner or
15.16. **Exo.24. b, 14.** equall to be worshipped with him.

Ela.42. b, 8. **M.** What more is said to forbid Idolatrie?

Exo.34. b, 7. **Sch.** To restraine vs from offending of
Ela.4. c, 20. him by Idolatrie, whitch he so extreinly
21. hateth, he threatneth that he will take
vengeance, not onely of them that shall
offend, but also of their Children and
posteritie.

M. Proceed thou in the next.

Deu.5. b, 10. **Sch.** As God by great threateninges fea-
Exod.34. b, reth vs from disobeying of him, so doeth
6.7. he with greater promises of his mercie
and goodnesse, allure vs to obey him,
promising that he will shew great mer-
cifulnesse, both towardes all those that
loue him, and also towards thousands of
their

The third Commandement, Swearing.

their poweritie.

M. Where aforē speaking of revenging, he hath
meth but thereof fourē generations at the most;
why doth hee heare, speaking of Mercie, name
thousands?

Sch. To shew thne he is much more inclined to mercifulnesse and goodnesse,
then to severitie and sharpnesse.

Psal.30.b,5.

& 103.b,8.

& 145.b,8.

Esa.54.b,7.

8.10.

M. Rehearse now the third Commandement.

Sch. Thou shalt not take the name of the Lord thy GOD in vaine; for the Lord will not hold him guiltlesse, that taketh his name in vaine.

Exod.20.b,7

Leu.19.b,12.

M. Tell me what it is to take the name of God in vaine?

Sch. To abuse it in blasphemie, sorcerie,
or witchcraft; in cursing, forswearing,
or with swearing rashly, unadvisedly, or
without necessarie; or with ane naming
it without a waightie cause, and great
reverencie.

Esa.8.c,19. &

52.b, 5.

Act.19.c,13.

1.Tim.e,b,

10.

Mat.5.f,33.

M. Is therē any lawfull vng of the name of God in swearing?

34.

Psa.113.a,b,2

Sch. Dea forsooth, when an Oath is taken for a iust cause, either to affirme a truth, especially if the Magistrate require command it; or if any other matter of great importance, wherein we are either to maintaine bnuiolate the honur of

Exo.22.b,11.

Iosu.2.b,12.

Psa.15.b,5.

& 63.b,12.

2.Cor.1.d,23

Gal. 1. d,20.

Heb 6.d,16.

God,

The right vse, and abuse of Gods name.

God, and to set foorth his glory, or pleasure,
serue mutuall agreement and charitie among men. In those cases we may take it
an Oath, vsing therein with great reverence, the fearefull and glorious name of our
God onely, and of none other creature.

M. What followeth next?

Exop.12.b,7. Sch. For the Lord will not hold him
Leu.19 b,12 guiltles, that taketh his name in vaine.

M. Why doth he here particularly threaten them
that abuse his name?

Leu.19.c, 12. Sch. His meaning was, to shew how high
Ezech.20 b, by he esteemeth the glory of his name, to
9. c,14. the end, that seeing punishment ready
for vs, we should so much the more heed-
fully beware of abusing it.

M. May we not then sweare by the names of
Saintes, or by the names of other men?

Ezo.22.b,17. Sch. No. For to sweare, is nothing else,
Psal.63 b,12. but to call on him by whom we sweare,
Heb.6.d,16. to be a witnesse that we sweare true,
Deu.6.b,13. and to be a revenger of our lying, if we
& 10.d,10. sweare false. Which honour of knowinge
Ihsu.23.b,17. and punishing of all euill, being due to
Ela.35.c,16. Gods wisedome and maiestie onely, to
give to any other person or creatures,
were a most hainous Sane.

M. Re-

The fourth Commandement, The Sabbath.

M. Rehearse the next Commandement.

Sch. The fourth commandement, which Exo.16.c.23
is the last of the first Table, is this : Re- & 20.b.8.9.
member that thou keepe holy the Sab- 10.11 & 31.
both day. Sixe dayes shalt thou labour c.13.
and do all that thou hast to do : But the Leui.23.2.3.
seuenth day is the sabbeth of the Lord Deut.5.c.12.
thy God : In it, thou shalt doe no man- 13.14.15.
iner of worke, thou & thy sonne & thy Eze.20.b.12.
daughter, thy man-servant, thy maide- Gen.2.v.1.2.
seruant, thy cattell, & the stranger that Heb.4.9.3.
is within thy gates. For in six dayes the c.6.10.
Lord made heauen and earth, the sea,
and all that in them is, & rested the se-
uenth day : Wherfore the Lord blessed
the seuenth day, and hallowed it.

M. What meaneth this word, Sabbath?

Sch. Sabbath, by interpretation, signifieth Exod.16.d.
Rest. And that day (for that it is ap- 23.
pointed onely for the worshipping of Leut.16.c.31.
GOD) the Godly must lay aside all Act.27.c.22.
worldly busynesse, that they may the Luc.13.c.5.6.
more diligently intend to religion and Ezec.46.2.3.
godlinesse. Marc.6.2.2.

M. Why hath God set herein before vs an ex- Tob.2.b.12.
ample of himselfe for vs to follow? Ioh.13.b.13.

Sch. Because notable and noble exam- 15.
ples doe more thoroughly stirre vp, and 1.Cor.4.d.15
shar.

¶ How the Sabbath is to be sanctified.

Eph. 5.2, 1. Sharpen mēns mindes. For Vertantes
• 1 Pet. 2. d. 21. do willingly follow their Walkers, and
1541. Children their Parents. And nothing is
more to be desired of men, then to fram
themselves to the example & following
of God.

M. After what manner is the Sabbath to be
kept holy.

Mark 6.2, 2. Sch. The people must assemble togea-
Loc. 4 c. 16. ther to heare the doctrine of Christ, to
Act 13. d. 27. yeeld confession of their Fayth, to mak
Mat. 10. d. 34. publike Prayers to God, to keope th
Psal. 95.2, 1. memoire of Gods wōkes, and to rende
Ela. 56. c. 7. thankes unto him for his benefites, and
Mar. 21. c. 13. to celebrate the holy Sacraments, whic
Eph. 3. d. 21. he hath left vs.
1 Cor. 11. d. 18. & 14.c, 26.

M. Is there no more required of vs for the kee-
ping holy of the Sabbath day?

Sch. This is the outward rest and kee-
ping holy of the Sabbath day; besides
the which, there is a spirituall rest and
sanctifying it.

M. What is that?

Esa. 1. c. 14. 16 Sch. That is, when resting from world-
& 58. d. 13. ly busynesse, and from our owne wōkes
Heb. 4 c. 9. 10 and studiēs, we yeeld our selues wholly
to Gods gouernance, that hee may do
his wōkes in vs; and when (as the scrip-

Of sanctifying the Sabbath.

tutes ceasing it) we denike our flesh, we breake the newe world vices and mortua of our heart, corruptyng our owne nature, that wee may obey the will of God: for this doing, our Sabbath day heere vpon earth, shal moue aply expell a figure and likenesse of the eternall and holy rest, whiche we shal for ever enjoy in heauen: qd annunt 378. ccccxxvii. 30.
M. Shall it be enough to haue done these thinges every senneth day? Sch. 379. d. 3. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 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Who are called our parents.

which the Lord thy God giueth thee.

Pro.1.4,8.

Mat.7.b,13.

Col.3.20,21.

Heb.12.9,9.

Sch. The honor of parents containeth loue, feare, and reverence; and consisteth in obeying them, in serving, helping and defending them, and also in flusing and releeving them, if ever they be in need.

M. Doth the law extend only to parents by nature

Deut.17.b,9. Sch. All that be in authority or worthie

Io.

Rom.13.2,3.

Luk.10.c,16.

Levi.19.c,32. Clerks of the Church, Schoolemaisters,

2.Tim.5.a,3. learned men, wise men, aged men, men

Pro.5.c,23.

of worship, and such like.

M. Why are princes, magistrates, and other superiors called by the name of parents?

Rom.13.a,4. Sch. To teach us that they are given us
Heb.13 c,17. of God, both for our owne and the pub-

like benefits, but so by the name of pa-
rents, given to princes, magistrates, &
other superiors, we are charged not on-
ly to obey them, but also to honour and
loue them.

M. What followeth.

Exo.20.b,12. Sch. That God will blesse them, who be

Levi.5.b,16. obedient & give due honour to their pa-

Eph.6.1,2,3. rents, Princes, Magistrates, and other

superiors, with long & happy life. And

on

The sixt comandement.

on the contrary part it followeth, that all such as doe disobey or dishonour their parents, Princes, Magistrates, or superiors, shall come to a sudden, speedy, and shamefull death, or else shall lead a life more wretched and vile then any death, and finally for their disobedience & wickednesse, shall suffer everlasting punishment in hell.

M. Rehearse the sixt comandement.

Sch. Thou shalt not kill.

Exo. 20.b.12.

Deut. 5.c.17.

M. Shall we sufficiently fulfill this law if we keepe our hands cleane from slaughter and blood?

Mat. 5.c.2L

& 19.c.18.

Sch. All thing's tending towards blood-

Iac. 2. b. 14.

shedding are also so forbidden, as mockes, reproaches, quarrellings, fightings, and such like.

Mat. 5.d.2L

22. 23. 24.

M. What more?

Rom. 3.c.13.

14. 15.

Gal. 5.d.20.

21.

Sch. God made this law not only for our outward workes, but also & chlesi for the affections of the heart: for anger and hatred, and euery desire to kill, to revenge & to hurt, is before God adiudged manslaughter. Therefore these also God by his law forbiddeth vs.

Iac. 3.c.14.

15.

Mat. 5.d.22.

Gal. 3.c.20.

11.

1. Ioh. 2.b.

9. 10. 11.

Luk. 6.d.27.

28.

M. Shall we then fully satisfie the law, if we hate no man?

Sch. God in condemning hatred, requi-

The seventh and eight Commandements.

Rom.12.c, 14.d, 17.19. reth loue towards all men, euen our enemies; yea so farre as to wish health, safetie, and al good things to them that wish vs euill, & do beate vs a hatefull and cruell minde, & as much as in vs lyeth to do them good, and to pray for them.

M. What is the seventh Commandement?

Exo.20.b,14 Sch. Thou shalt not commit Adultery.

Deut.5.c,18. M. What doest thou think to be contained
Mat.19.c,18. therein?

Pro.6.d,24. Sch. By this Commandement is for-
25.

Mat.5.d,27. bidden al kind of filthy lustes, al unchast-
28.29. nesse of speech, al wantonnesse of coun-

Ren.3.d,13. tenance and gesture, and all outward
1.Cor.6.b,9. shew of unchastitie whatsoeuer it be.

10.c,15.16.17. Idlenesse likewise, exesse of Meate,
18.19. 1.Thes.4.a,3 Drinke, Apparell, wanton plapes & pa-
4.5.7. & 5.d, stimes, and whatsoeuer else may occasion
32. any uncleanness either of body or minde,

Ezec.16.g,49 are forbidden by this Commandement:
56.

Eccl.33.c,26 for by this commandement we are char-
1.Cor.3.d 16. ged to keepe our minds also cleane from

17. & 6.c,15. unchaste thoughts and desires, because as
36. well our soules, as our bodies, are the

Temples of the holy Ghost.

M. Goe on to the rest.

Exo.20.b,15 Sch. The eighth Commandement. Thou
Mat.19.c,18. shalt not Steale.

M.

The eighth and ninth Commandements.

M. What is forbidden by this Commandement?

Sch. Not onely those cheffes which are punished by Mans law, are forbidden: 20.b,10.d,23
but also we are charged that we deceiue 1.Thes.4.b,6
no man in buying and selling by vntrue Tim.2.c,10.
and vneuen Measures or Weightes, or Psal.62.b,10.
with deceitfull or naughty Wares, or by Pro.17.d,13.
peruerting of Judgement with bribes of
gistes, or by any deceitfull meanes. Fur- Ezec.22.d,13
ther, all withdrawing of other mens du- Mala.3.b,5.
ties, as withholding of the labourers 1.Tim.5.c,18
hire, refusing by covetousnesse to relieue Pro.14.d,20.
the poore, to succour widowes, father- 21.c,31.
lesse children, and strangers, to leave the Iac.2.a,3.9.
ignorant vnaught, the simple uncoun- & 5.d,19.20
selled, the wandering and erring vndi- Leuit.19.b,6.
rected, the sorrowfull uncomforde, and 10,&23.d,22
such like, are by this Law condemned. Deut.22.a,12
2.3.4 & 24. c,15.17.19.&
c,17.18.19.

M. Is any more contained in this Commandement?

Sch. Yea forsooth. For all purpose and Zech.8.c,16.
desire to make our gaine of others losse, 17.
is forbidden by this law. For that which
is wrong before man to doe, the same is
euill before God, once to will or desire.

M. What is the ninth Commandement?

Sch. Thou shalt heare no False wit- Exo.20.c,16.
ou nesse against thy Neighbour. Deu.5.c,20.
Mar.19.c,18.

The tenth and last Commandement.

M. What is the meaning of this commandement?
Sch. In this Law we are forbidden not only open & manifest perjurie, and breaching of our oath: but also all lying, flattery, backbitinges, and evill speakinges whereby our Neighbour may loose his good name, and all flatterie and dissembling whereby he may take harme. And that neither our selues at any time speake

Mat.19.c.18. any false or untrue thing, neither by
Luk.3.c.14. wordes, wittinges, or silence, allow the
Pet.2.c.1. same in other, but that we ever loue, follow, maintaine, and uphold the truth.
Pro.3.c.3. & 18.c.17.19.

& 23.d.25. M. Is there yet any more meant by this Law?

Ecol.37.c.15. Sch. God who knoweth the secretes of our harts, when he forbiddeth cuill speaking, doth therewith also forbid wrongfull misdeeming, and cuill thinking of our Neighbours. Yea, & he chargeth us

Mar.7.c.1. Rom.14.c.4. as farre as truth may suffer, to thinke well of them; & to our uttermost power to preserue their good name.
1.Col.13.b.5. 7.

M. Now remaineth the last Commandement

Exo.20.c.17. Sch. Thou shalt not covet thy neighbours house. Thou shalt not conet the neighbours Wife, nor his Servant, nor his Mayde, nor his Ox, nor his Ass.

Mich.2.c.1.2.

Rom.7.b.7.

& 23.d.4.

1.Cor.4.b.6.

What purenesse God requireth of vs,
nor any thing that is his.

M. What is more commanded heere, then was
before?

Sch. God hath before forbidden euill do- psal.1.c.16.
tugs & corrupt affections of the minde; Gal.5.d.34.
but now he requireth of vs a most pre- 1er.4.b.14.
cise purenesse, that we suffer not any de- Eze.18.c.31.
sire, be it never so light; nor any thought, Mat.5.a.18.
be it never so small, in any wise swar-
ming from right, euer to creepe into our
hearteres: for it is meete that euen in our
very hearts and mindes, should shone be-
fore God most perfect purenesse & clea-
nnesse. For innocency and righteousness,
as that which is most perfect can please
him, whereof he hath also set before vs
this Law, as a most perfect Rule.

M. Now thou hast briefly told me the meaning
of the ten Commandementes, tell me, Cannot all
these thinges that thou hast severally and spiri-
tuallly declared, be in few wordes gathered as it
were into one summe?

Sch. Yes verily, seeing that Christ our
heauenly Father & Redeemer hath com-
prised the whole pith & substance of the
Law in a summe and short abridgement
in this maner, saying: Thou shalt loue
the Lord thy GOD with all thy heart,

Rom.12.s.2:
Psal.5.a.4.5.
2.Cor.6.c.14

Mar.12.c.33.
Mar.12.c.30.
Luk.10.s.17.

The loue of God and our neighbour?

with all thy soule, with all thy minde,
and with all thy strength. And this is
the greatest Cōmandement in the law.
And the second as like vnto this: Thou
shalt loue thy Neighbour as thy selfe;
for in these two Commandements, are
contained the whole Law & the Pro-
phets.

M. What manner of loue of God, doest thou
take here to be required?

Sch. Such as is meet for God; that is,
that we acknowledge him, both for our
most mighty Lord, and our most louing
Father, & most merciful Saviour: where-
fore to his loue is to be adioyned, both
reuerence to his Maiestie, and obedience
to his Will, and affiance in his goodnesse.

M. What is meant by, All thy Heart, all thy Soule,
and all thy Strength?

Sch. Such seruicite, and such unsainte-
ness of loue, that there be no roome for
any thoughts, for any desires, for any
meanings or doings, that disagree from
the loue of God: for every godly man lou-
meth God, not only more deereley then all
his, but also more deereley then himselfe.
M. Now what layest thou of the loue of our
Neighbour?

Sch.

Deut. 5. 10.
c. 12. 17. 20.
Psal. 25. 2. 1.
& 31. 2. 1. &
96 b. 7. 8. 9. &
118. b. 8.

Deut. 6. c. 17.
28. & 30. b. 6.
Iosu. 23. c. 11.
Joh. 14. b. 15.
c. 21. 23. 24. &
35. b. 10.

Mat. 10. d.
27. 8.

Luk. 14. f. 26.
3.

Yet Christ's will was, that there should be no strict bonds of loue amongst his Christians. And as we be by nature most inclined to the loue of our selues, so can there not be devised a platter, nor shoper, nor more pitthy, nor more indifferent a rule of brotherly loue, then that which the Lord hath gathered out of our owne nature, and set before vs: that is, that every man should bear to his neighbour the same good-will that he beareth to himselfe. Whereof it followeth, that we should not doe any thing to our Neighbour, nor say, nor thinke any thing of him, which we would not haue others to doe to our selues, or to say, or to thinke of our selues.

1. Cor. 13. b. 4.

5. &c.

Eph. 5. 2. 2.

d. 29.

Phil. 1. 1. 2. 3.

1. Thes. 4. b.

9. 10.

Mat. 7. b. 12.

& 22. d. 39.

Luk. 6. d. 3.

Rem. 13. c. 8.

9. 10.

1. Cor. 13. b. 5.

6 &c.

M. How farre extendeth the name of neighbour?
Sco. The name Neighbour, containeth not onely those that dwelle were vs, or be of our kin, and alliance, or friendes, or such as be knit to vs in any ciuil bond of loue; but also those whom we know not, yea, and our enemies.

Mat. 5. g. 43.

44. 2. 10. 11.

Luc. 10. f. 33.

36. 37. 2. 24.

1. Thes. 4. b. 9.

10.

M. Seeing then the Law doth shew a perfect manner of worshipping God aright, and of neighborly loue, ought we not to loue wholly according to the rule thereof.

Sch.

No iustification by the Law.

Dan.8.12c. Sch. Per certaintely, and so much, that
11.4.22.23. & God promiseth life to them that live ac-
30. c.16.17. cording to the rule of the Law: and on
27. the other side, threatneth death to them
Mat.19.c.17. Ioh.1.g.3a. that breake his lawes, as also esaid.

M. Doest thou then think them to be iustified,
that doe in all things the Law of God?

Rom.10.a.5. Sch. Ver surely, if any were able to per-
Gm.5.b.5. & forme it, they should be iustified by the
i.d.21. Law; but we are all by original corruption of our nature, of such blindnes, mick-
Pro.30.b.9. kenednesse, and frowardnesse, that we can
Rom.7.c.14. 15. neither understand, nor are able or willing to do our dutie required by the law.
Gal.5.d.16. And though there be some one found, that performeth some one or two outward points of the Law, yet doth he offend in diuers other: and the heart of man is euer swarming from the inward justice and innocencie required in the Law. Wherefore none can be iustified by the Law before God, for he pronounceth them all to be accursed and abhomitable, that doe not fulfill all things that are contained in the Law.

M. Doth then the Law set all men in this vaine-
diless estate?

Sch.

Sch. The unbelieving & the ungodly,
the Law doth both set, and leave in such
case as I have spoken, who as they are
not able to fulfill the least iot of the law;
so haue they no assiance at all in Gods
mercy through Christ. But among the
godly, the Law hath other vses,

Deut.27.4,25
R.6.3.b,7.p.
8.& 8.b,7,8.
Eph.5.b,5,6.
Iac.2.b,10.

M. What vses?

Sch. First, the Law setting a perfect
rule of righteousness before our eyes,
recreth vp our diligence to direct our
lives thereafter.

Deut.6.b,6,7.
Iosu.1.b,7,8.
Psal.1,2,2,&
119.the wth ol

M. What more?

Sch. Secondly, when we perceiue that
the Law requireth thinges farre aboue
mans power, and do finde our selues too
weake for so great a burden, the Law
doth raise vs vp to craye strength at the
Lords hand.

Rom.3.6.19
& 7.c,14.15.
2.Cor.3.b,5.
Psal.119.a,5.
12.27.28.b,
33.44.&c.

M. Proceed.

Sch. Further, when wee behold in the
Law, as it were in a glasse, the spots, and
uncleannesses of our selues, it hydyl. "vⁱ us,
that we trust not in our owne innoc-
cie, and flappeth vs for being proud in the
sight of God.

Rom.3 b 10.
11.12.c,19.
20.8&7 b,7.

M. Say on.

Sch.

Of the Law and the Gospel

Pro. 20.b,9. Sch. When we find in our consciences, a.10.a.3.2,4. that we be guiltie of sinne, which is the Deut.27.d,16 breach of Gods law; and know also that Gal.3.b,10. by sinne we doe deserue the curse and Ro.1.c,18.& 2.b,8.& 4.c, 15.& 6.d,23. reward of sinne, is not onely all mortall 2.Cor.3.b,7. miserie, bodily diseases, and death, but 9. also eternall damnation, and death ever-lasting: the law shewing vs to be in this

Eph.6.b,5.6. most damnable estate, striketh our hearts Rom.3.c,10. with feare, and with holome sorrows, 31.22.& 5.c, 15.16.&c. and diuorth vs to repentance, & to seeke pardon of our staines, righteousness, and Gal.2.c,16. life everlasting (which we cannot haue by the Law) by and through Christ our Saviour onely.

Rom.10.2,4. M. Then so farre as I perceiue, thou sayest that Gal.2.b,10. the Law is as it were a certaine ichoolemaster to u.& d,24. Christ, to lead vs the right way to him, by know-
ing of our selues, and by repentance & fayth.

Ro.3.d,33 & Sch. Neaforsooth, and withall, it right 7.c,12.13.16. well appeareth, that the Law is not gi- Gal.3.c,10.uen in vaine, though men be farrre vniarie to doe their dutie required in the Law.

M. Thou Giest true. Now my deare child, sith thou hast so much as it may be in a short abridgemen t, largely answered this matter of the law, & obedi- ence; good order requireth, that we speake next of the

Our beliefe or common Creed.

the Gospell, which containeth the promises of
mercie through Christ, to them that haue broken
Gods law, & be sory therefore, to the which Gos-
pell, faith hath especially respect. For this was the
second point in our diuision, and this also the ve-
rie orderly course of those matters that we haue
created of, hath as it were, by the hand brought vs
unto Tell me therefore what is the summe of the
Gospell, and of our faith.

Sch. Even the same wherein the chiefe
Articles of the Christian faith haue been
in old time bytly knit vp & contained, &
which is commonly called the Creed,
that is, our beliefe.

M. Rehearse thy beliefe

Sc. I believe in God the father almighty,
maker of heauen and earth. And in
Iesu Christ his onely sonne our Lord,
which was conceiued by the holy
Ghost, borne of the virgin Mary. Suf-
fered vnder Ponce Pilate, was crucified
dead & buried. He descended into hell.
The third day he arose againe from the
dead. He ascended into heauen, and
sitteth at the right hand of God the Fa-
ther Almighty. From thence he shall
come to iudge the quicke and the dead.
I believe in the holy Ghost. The holy
catholike Church. The communion of
Saints,

Partes of the Creed. Faith.

Saints. The forgiuenesse of sinnes. The resurrection of the body. And the life euerlasting. Amen.

M. Into how maner partes doest thou divide this whole confession of faith?

Sch. Into fourte principall partes. In the first whereof is intreated of God the Father, and the creation of all thinges. In the second of his sonne Iesus Christ, which part containeth the whole summe of the redemption of man. In the third, of the holy Ghost. In the fourth, of the Church and of the benefites of God towardes the Church.

M. Go forward then to declare me these four parts in order: and first in the very beginning of the Creed, What meaneſt thou by this word, Belieue?

Sch. I meane thereby that I haue a true and lively faith, that is to say, a Christian mans faith in God the father, God the sonne, and God the holy Ghost: and that I doe confess this forme of confession, testifie and approue the same faith.

M. Tell me as plainly as thou canſt, what that same lively, true and Christian faith is?

Sch. Faith is an assured knowledge of the fatherly good-will of God towardes vs through Christ, and an affiance in the same

Mat.10.c.32.
& 28.d.19.
John b.12.33.
Rom.1.b.17.
& 10.b.9.
Gal.3.d.26.
Heba.d.24.

10.b.30.13.
Rom.8.b.14.
8.38.39.

The Trinitie. God called father. Col.1 a.2.3.

Heb.10.6. Heb.10.6.

22.23.3.11. 22.23.3.11.

a.1. a.1.

Psal.1.2.3. Psal.1.2.3.

Mat.7.4.7. Mat.7.4.7.

18.8.13.5.13. 18.8.13.5.13.

Gal.3.2.6. Gal.3.2.6.

1.Pet.1.6. 1.Pet.1.6.

13.14.15. 13.14.15.

rehearse the words thereof with their tongue.

Sch. So I have learned indeed.

M. Seeing there is but one God, tell me, why in the

confession of the Christian faith, thou rehearrest

three, the father the sonne, and the holy Ghost?

Sch. Those be not the names of sundrie Gods, Mat.3.8.16.

but of three distinct persons in the 17.8.18.3.19.

shophead. For God the Father, God the 1. Joh.3.20.10.

Son, & God the holy Ghost, being 20.8.14.3.7.

persons, are one onely God, as we are

taught by the holy Scriptures, which

we ought readily to believe, rather then 1.Cor.3.2.5.

curiously to search the infinite depth of

so secret and hidden a mystery.

M. Thou saist true. Go forward therefore, Why

allest thou God, father?

Sch. First and principally, for that he is Psal.3 b.7.

Mat.3.c.17. Mat.3.c.17.

Ioh.3.b.34. Ioh.3.b.34.

Rom.15 b.6. Rom.15 b.6.

2.Cor.1.2.3. 2.Cor.1.2.3.

Gen.1.d.27. Gen.1.d.27.

Mal.1.a.6.8. Mal.1.a.6.8.

2.b.10. 2.b.10.

bath

g. 2. a. 1. b. 3.

God Almighty, and why so called.

Ioh. 1. b. 12. & 3. 2. 3. 5.
Rom. 1. c. 13. 16. 17.
Gal. 4. 2. 5. 6.
Eph. 1. 4. 5. 6.
Tl. 3. 5. 7.
1. pet. 1. 2. 3. 4. d. 23.

bath heavenly begotten by againe the
rough the holpe of Christ, and by faith in his
true and natuarall sonne Jesus Christ he
hath elected and adopted vs his childdren
and through the same Christ hath given
vs his loue, and the inheritance of
everlasting life.

M. Why doest thou name God almighty.

Ela 40. c. 21. 31. & c.

Sch. For that he made all things, and
hath all things, vnder his power, to ope
and close them after his will.

Mat. 5. g. 45. & 10. c. 19.

Eph. 1. b. L. Heb. 1. 4. 2. 3.

M. Be wicked spirits and evill men also subject to
Gods power?

John. 5. 10. 21. 12.

Sch. Else could we neare be out of feare
if they might haue any power ouer vs
without the will of God. But wee are

uphelden by this comfort, that neither

the Devil, nor wicked men can once ouer

but at Gods will ouer sufferance, and the

we are vs vnder the protection of our al-

mighty father, as that not so much as

one haire of our head can fall to the

ground but by his will, who beareth vs

so good will.

Lu. 17. b. 7. & 21. d. 18.

M. Why is it added that God is the creator
heauen and earth?

Psal. 19. a. 1. & 50. b. 6.

Sch. Because the greatness, wisedome
and goodness of God, which are of them
selu-

God created Spirits, and all thinges else.

Selues incomprehensible, are to bee seene R.6.1.19.
in his worke, as it were in a glasse. For
when wee see that same unmeasurable
greatnesse of the world, and all the parts
thereof to be so framed, as they could not
possibly in beautie be fayrer, nor for pro-
fit be better: we forthwith thereby un-
derstand the infinite power, wisedome
and goodnesse of the workeman & buil-
der thereof.

M. How dost thou say that God created al things?

Sch. That God the most good and migh-
tie father, at the beginning and of no-
thing, by the power of his word, that is
of Jesus Christ, his sonne, framed and
made this whole visible world, and all
thinges whatsoever they be that are con-
tained therein, and also the uncoorporeall
spirites whom we call angels.

M. But doest thou thinke it godly, to affirme that
God created al spirits, euen those wicked spirites
whom we call diuellis?

Sch. God did not create them such, but
they by their owne evillnesse fell from
their first creation, without hope of resto-
racion: and so are they become euill, not
by creation and nature, but by corrupti-

Gen.1.1.1.8.
Psa.33.b.6.7.
and 89. b.11.
Act.14.c.15.
1. Cor.8. 2.8.
Heb.1.3. 2.
Colos.1.c.16

Gen.1.d.1.
Iob.8.f.44.
Iud. b.6.

God createth and gouerneth all things.
one of nature.

M. Did God think it enough to haue once created all things, and then to cast away all further care of all things from thenceforth ?

Psal. 75. a. 3.
& 104. b. 8. 9.
&c, & 145. c.

Sch. No, but as God hath created all, so
hee vpholdeth and gouerneth all, else
14. 15. & 147. would all soone runne to bitter ruine.

a. 5. 6. &c.
Col. 1. b. 16. 17.
Heb. 1. 2. 2. 3.
Gen. 1. d. 26.
39.
Psal. 8. b. 6. 7.
& 104. c. 14.
15. &c.

M. To what end doest thou thinke that almighty
God hath created and doth gouerne all things?
Sch. The world it selfe was made for
man, & all things that are therein, were
provided for the vse and profitte of man.
And as God made all other thinges for
man, so made hee man himselfe for his
glorie.

Rom. 11. c. 36.
Colos. d. 2. 5.
Gen. 1. d. 25.
& 2. b. 7. c. 8.
10. d. 21. 13.

M. What hast thou then to say of the first begin-
ning and creation of man ?

Sch. That which Moses wrote, that is,
that God fashioned the first man of clay,
and breathed into him soule and life, and
afterward out of the side of man, being
cast in a sleepe, hee tooke out woman, and
brought her into the world, to ioyn her
to man for an helper and companion of
his life.

M. Where at this day there is to be scene in both
men and women so great corruption, wicked-
nesse, and Peruersnes, did God create them such
from the beginning ?

Sch.

Man created after Gods image.

Sch. Nothing lesse. For God being Gen.1.2, 26,
most perfectly good, can make nothing
but good. God therefore at the first, made
man according to his owne image and
likenesse. 27.31.
Colos.3.b,10;

M. What was that image, according to the which
thou saiest that man was fashioned?

Sch. It is most absolute righteousnesse, Deu.32.3.a,4.
¶ most perfect holinesse, which most pro-
perly belongeth to the very nature of
God, the which image was in man, but
tell man by loue of him war'd the same. Rom.6.c,14.
Colos.3.b,10.
1.Ioh.1. b,5.
and 2. d, 29.
& 3.2,3.

M. Tell me how came this to passe?

Sch. The woman, deceived by the diuell,
perswaded the man to take of the fruite
which God has forbidden them, whereby
the image, according to the which they
were created, was defaced, and both they
and their posteritie became disobedient
to God, stroward and brable to all good-
nesse, & subjects, not onely to all worldly
miseries, bodily diseases, and temporall
death, but also unto eternall death and
everlasting damnation. Sap.1.c,13d,4.
1.Cor.1.d,14.
Ro.8.b,7.8.
2.Cor.3.b,5.
Rom.9.d,23.
Eph.5. b,5,6.

M. But may it not seeme that God did too rigo-
rously punish the tasting of an apple?

Sch. Let us man extenuate the most
heinous offence of man, as a small evile.

The Parents saine punished in posteritie.

Gen. 6.1.3.4. passe and weygh the deen by the Appel,
5.6.b,11.d,12 and by the onely excesse of gluttonie.

For he with his wife catched and snared
with the guitlefull allurementes of satan-
by infidelite renolter from the truch of
God to a lie : he gaue credite to the false

Gen. 3.1.d,19. suggestions of the serpene, wherein hee
Ps. 8.6.4.5. accuseth God of vptruth, of enuie, and of
6.R.C. &c 104. malicious with-drawing of some good-
6.14.15. nes. Having receaved so many benefites,
he became most unthankfull towardeſ

God the gauer of them, hee the child of
the earth, not contented that he was
made according to the Image of God;

Gen. 1.d,16. with intollerable ambition and pride
27. sought to make himselfe equall with the

Col. 3.b,10. maiestie of God. Finally, hee withdrew
Olc. 6.b,7. himselfe from allegiance to his creator,
yea and malitiously shooke off his yoake.
Blame therefore is it to extenuate the sin
of Adam.

M. But why should al the posteritie for the parent
fall loose all that felicitie, and fall to all miseries

Sch. God indued Adam with those or-
namentes, to haue them, or loose them, to
him & his, that is to all mankind. And it
would not otherwise be, but that as of a
cul-

The second part of the Creed. Iesus.

Euill tree euill fruite boe spring: so that Mat. 7.c.18.
Adam, being corrupted with sinne, al the & 12.c.33.
issue that came of him, must also be cor- Rom. 5.b.12.
rupted with that originall sinne. Rom. c.14.17. &c.
belike we need not so much to complaine Ose. 6. b.7.
upon our father Adam, seeing our selues Rom. 6.d.13.
by our many and great sinnes are most 2. Cor. n.d.3.
deseruedly fallen into all miseries, death, Eph. 5.b.5.6.
and damnation: for deliuerie from the
which, there remayneth no helpe or re-
medie in our selues, or any other crea-
ture.

M. What hope and comfort then is left, and in
whom remayneth it?

Sch. God promised, that the Seed of the Gen. 3.c.14.
woman, which is Iesus Christ the sonne
of the virgin Marie, should bruise the 15.
head of the Serpent, that is of the Devil Rom. 5.c.15.
who deceived them, and so should deliver 16. &c.
them and their posterite that beleueed Gal. 3.c.16.
the same. And this is it, which now fol- 19.
loweth in the second part of the Creed: I Heb. 2.d.14.
beleeue in Iesus Christ. 15.16.

M. What signifieth this name Iesus?

Sch. Iesus in our tongue, is as much to
say, as the Saviour. For Iesus Christ Col. 1.c.13.
the sonne of God, & the sonne of the Vir- 14.
gin, hath deliuered and saued vs which Heb. 2.d.14.
15. t. Joh. 3 b.8.

Christ his Kingdome, and Priesthood.

were holden bound with wickednes, and
shall in the soule bondage of the old ser-
pent the Diuell, and were wrapp'd in
the snares of eternall death.

M. Who gave him the name of Iesus?

Sch. The Angell, by the commandement
of God himselfe.

Mat.1.d.31.

Luk.1.c.31.

& 2.c.21.

Psal.2.a.6.

Esa.61.a.1.

Dan.9.d.24.

M. Now tel me what meaneth this name of Christ
Sch. It is as much to say, as Annoynted; whereby is meant, that he by the Holy Ghost is annoynted the soueraigne King, Priest, and Prophet.

25.

Luk.4.c.18.

Act.4.c.27.

Act.10.c.38.

Heb.1.c.9.

Luc.1.c.32.33

Ioh.28.f.16.

Col.1.c.13.14

2 Tim.4.c.1.

R&c.13.c.12.

&c.16.c.20

2 Cor.10.a,

4.c.10.

Eph.6.b.10,

and to stue virtuously and holily.

H.&c.

Psa.130.d.4.5

Heb.4.d.14.

15.&c.& 5.b.

6.7.& 7.a.b.

3.b.11.2.&c.

& 9.d.13.14.

M. Is Christes kingdome a Worldly kingdome?
Sch. No, but a spirituall and eternall
Kingdome, that is governed and ordered
by the word and spirit of God, which
bring with them righteousness and life.

M. What fruite take we of this kingdome?

Sch. It furnisheth vs with strength and
spirituall armour, to vanquish the flesh,
the world, sinne, and the Diuell, the out-
ragious deadly enemies of our soules,
and to stue virtuously and holily.

M. What manner of Priest is Christ?

Sch. The greatest, and an everlasting
Priest, which onely is able to appeare be-
fore God, onely able to make the sacrifice
that God will allow & accept, and onely
able

Christ, Priest and Prophet.

able to appease the wrath of God.

M. To what commodity of ours doth he thus?

Sch. For vs he craueth & prayeth peace and pardon of God; for vs he appeaseth the wrath of God, and vs he reconcileth to his Father: for Christ alone is our Mediator, by whom we are made at one with God. Yea it maketh vs as it were fellow Priests with him in his Priesthood, giving vs also an entry to his Father, that we may with assurednesse come into his presence, & be bold by him to offer vs, and allours, to God the Father in sacrifice.

Joh.14.d.2.7

Act.10.c.37

Ephe.2.c.14

15.&c.

Colo.1.c.2.6

Heb.9.d.14.

15.

1.Tim.2.b.5

Rom.8.c.15

&12.a.1.

Gal.4.a.5.16.

Eph.3.b.12

Heb.4.d.15.

16.

M. What manner of Prophet is Christ?

Sch. Whereas men despised all other Prophets and teachers, the seruantes of God, Christ himselfe the Sonne of God and Lord of all Prophetes, came downe from Heaven, his Fathers Ambassador and Messenger to men, fully to declare his Fathers will, & to instruct men in the right knowledge of God, & of all truth. And so in the name of Christ are contained those three Offices which the sonne of God received of his father, and fulfilled, to make vs partners with him of all

Luc.7.c.16.

Act.7.c.37.

Heba.1.a.2.

Ioh.8.b.26.c

40,&15.c.15

&17.a.6.&c.

&18.g.37.

Christ the Sonne of God, and our Lord.

the fruit thereof. For the Sonne of God
is not onely called, and is indeed Jesus
Christ, that is, þe Saviour, King, Priest,
and Prophet, but also he is so for vs, and
to our benefite and salvation.

Mat.3.c.15.&

3.d.17.

Ioh.1.b.14.c,

34 & 14.b,

20.ii.

Heb.1.a.2.3.

& 5.b.5.

Rom.8.b.14

15.

Gal.4.2.5.54

Ephc.1.a.5.

3.Ioh.3.a.1.

Mat.9.2.6.&

10.2.1. & 21.

c.18.& 28.d.

18.

Luc.1.d.32.

33.

Ephe.3.d.20.

21. &c.

Sch.

For that Christ is the onely natu-

ral Sonne of God, of one substance with

the Father, and we being by nature the

children of old Adam, are made the chil-

dren of God by adoption, grace, and fa-

vor, through Christ our Saviour.

M.

What meaneth it that thou doest call Christ,

our Lord?

Sch.

For that the Father hath giuen him

dominion ouer Men, Angels, and all

things; and that he gouerneth the king-

domme of God, both in heauen & in earth,

with his alone will and power.

M.

What more?

Deut.10.b.12

Mal.1.b.6.

Luc.9.c.23.

24.& 14.t.

26.27.

Heb.2.a.5.6.

& 6.9.10.

Sch.

Hereby are all the godly put in

mine, that they are not at their owne

libertie, but that both in their bodies and

soules, and in their life & death, they are

wholly subject to their Lord, to whom

they ought to be obedient and serviceable

in

The humancie and birth of Christ.]

In all things, as most faychfull servants.

M. What followeth next?

Sch. Here is declared how he tooke uppon him man's nature, and hath performed all thinges needfull to our saluation.

M. What is then necessarie that the Sonne of God should be man?

Sch. Yea; for necessarie it was that what man had offended against God, man should abyde and satisfie it; which most beautie brenthen, none but Jesus Christ, both God and Man, was able to beare. Neither could there be any other mediator to make peace betweene God & man, but Jesus Christ both God and man.

Math.8.c.17.

& 17.d. 22. &c.

20.d. 28. 19.

John.1.b.14.

& 11.f. 50. 51.

Rom.5.c.15.

&c. 8.

1.Cor.15. c.

21. 22.

Phil.2 a. 6. 7.

&c.

Hob. 2.b. 9.

1.Tim.2.b. 5.

Heb. 9. b. 14.

1.Pet.3. d. 21.

15. & 9. d. 24.

1.Pet.3. d. 21.

24. John.1.3.

1oh.1.c. 19. d.

36. John.1.3.

1.Cor.7. b. 7.

M. What followeth?

Sch. That, Hee was conceiued of the holy Ghost, borne of the virgin Marie.

M. And why was he not begotten after the vsuall and naturall manner?

Sch. Because he who came to cleanse vs from our sinnes, must needes be cleane from sinne himselfe. And therefore was that most pure Lamb of God Jesus Christ, by the maruellous working of the holy Ghost, conceiued and borne of the virgin Marie without sinne.

Heb.14. d. 15.

& 9. d. 14.

Mat.1.c. 2. 3.

Luc.11.c. 31.

M. Why is the virgin Marie by name expressed?

35.

Sch.

The order of Christes death.

Gen.22.d.18 Sch. That Christ may be knowne to be
Esa.11..2,1^o that true seed of Abraham and David, of
Mat.1.1,1.
&c. & 22.d,
42.
Rom.1.1.2. whom it was from God foretold, and
foreshewed by the prophestes of the Prophets; of the whiche, Abraham, David,
and the virgin Mary liniually descended.

M. Proceed in rehearsing thy beliefe.

Sch. He suffered vnder Poncius Pilate, was crucified, dead, and buried.

M. Why doth the Creed omit the story of his life, and passeth straight from his birth to his death?

Esa.53.
Act.13.8.23
27.&c. Sch. Because in the Creed are rehearsed
surely the chiefe pointes of our Redemp-
tion, and such thinges as so properly be-
long to it, that they containe, as it were,
the substance thereof.

M. Rehearse the order of his death somewhat more plainly.

Sch. He was most wickedly betrayed
Mat.26.b.74 by Iudas his owne Disciple, who was
15 &c. & 27. with mony corrupted and hized thereupon.
the whole. Mat.14.c.45. so, he was forsaken of all his Disciples,
&c. and 15. denied and forsworne by Peter, falsely
the whole. Luk.22.c.47 and maliciously accused by the Iewes,
&c. and 23. condemned by Pilate the Romayne pre-
the whole. Ioh.18. & 19. sident; he was buffeted, scourged, crow-
ned with Thornes, & clothed in Purple,
and otherwile abused and scourged, both
the whole. most

Christes passion, willing or unwilling.

most cruelly and spightfully : and finally with his Crosse laid vpon his hecke, bee was haled out of the Cite into the place named Caluerie; where betweene two Theeues they villanously nailed him vp on the Crosse ; vpon the which being extremely tormentted, bee suffered most painfull and shamefull death, sustaing with all tormentes of minde more cruell then any bodily death.

M. Did Christ suffer all this willingly, or unwillingly?

Sch. Notwithstanding that this most vile and cruell death was most terrible to his humane nature, yet did he submit his will unto his Fathers will, who had appoynted him unto the same, & so he suffered the said vile reproches, tormentes, & most cruell death, both willingly obeying his Father : and most patiently pray-

ing for those who crucified him.

Mat.26.37.

38,39.41.42

3.1.c,53,&

23.d,28.

Mar.10.f 45.

Ioh.10.c,II.

15.v.17.18.

Phil.21b.3.

Luk.23.c,34

Esa.53.the

whole.

Rom.1.a,3.

2.Cor.5.d,21

Gal.1.a,4.

Eph.1.a,3.&c

b,7.&c.

Col.1.c,13. c.

14.& 2.c,13

M. Why would God haue his most innocent Son to suffer such a shamefull and painfull death?

Sch. Christ became our surety & pledge vnto his father, to answere, pay, & suffer, whatsoever we did owe, and had deserued. And therefore he (though himselfe most innocent) suffered for vs most wic- 14.
ked

The benefits of Christes death.

1.Pet.3.d.12.
2c.4.2,1.
Ioh.3.c.16.
2.Cor.15.d.31

ked sinners. And his father laid our bur-
then upon him, according to that rigor of
the law and justice: that for his sake he
might deale most mercilfully with vs.

M. Rehearse me then the summe of those bene-
fites, which we enjoy by Christes death.

Sch. Christ, as I before touched, peevled
himselfe in our stead and place, to satisfie
for our sinnes before God his Father, to
appease the wrath of God towradres vs

Rom.5.b.8.
10.11.
2.cor.5.d.18
19.20.21.
Eph.2.c.12.
13.14.17.&c.
Heb.7. d.26.
27. & 9.d.12.
24. & 10.c,
12. 14.17.
Rom.8.2,12.
c.33.34.
Col.1.c.3.14
&d.20.21.

for our willobedience, by the sweete sacri-
fice of his obediency, and to make vs at
one with God; and so Christ, the most in-
nocent Lambe of God was bound, to set
vs sinnes at libertie, who were thrall
vntoathan, death, & damnation. Christ
most guiltlesse was accused and condem-
ned by the sentence of a wrothly Judge,

that he might acquit vs most guiltye and
most worthye to be condemned, before
the heavenly iudgement seate. Christ by
his precious blood shed for vs, hath cle-
ned and washed away the spots and filth
of our sinnes. And finally, Christ by his
vndeserued reproches, most painefull and
shamefull death, hath deliuered vs from
eternall paine, shame, and death ever-
lasting, which wee had most iustly de-
serued

The benefites of Christ's death.

served by our sinnes, which sinnes are
buried with Christ, and cleane remoued
from the sight of God. And so al Christ's
suffering is a medecine and remedie to
all our miseries, wherinto we are fal-
len either originally by Adam, or after-
wards by our owne wickednesse, so that
we faithfullye believe in him and imbraze
him.

M. Notwithstanding do we suffer death of the
body, which is a parcell of the punishment due
to sinne?

Sch. Death of the body, which without
Christ was the gate to hell, is now by
Christ made to all that believe in him
the gate and passage into heaven: even
as he himselfe did by death enter into
his kyngdome, so that death which before
was a punishment, is now by Christ be-
come a vantage.

M. Commeth there any other profite into vs by
the death of Christ?

Sch. Christ's suffering and death is not
onely a medicin of our miseries, as I
before noted, but also an example for vs
to follow.

M. Declare that more plainlye.

Sch. We ought after this example to be
obedient

Ro. 4. b, 7, 8.

Col. 2. c, 13.

^{14.} Heb. 10. c, 17.

Rom. 3. a, 1, 2.

Luc. 23. f. 43.

Ioh. c, 25. 26.

1. Cor. 15. c,

^{15.} 1. Cor. 15. c,

2. Cor. 54. ff.

&c.

1. Thes. 4. c,

13. 14.

Phil. 1. c, 22. 23.

Apoc. 14. c, 13.

Ephe. 5. 2, 2.

1. Pet. 1. d, 21.

&c. & 4. 2. 1.

2. &c.

What we are taught by Christ's passions.

Iohaz.b,&c. obedient unto the will of God our hea.
Ephe.5.1,2. uenly father, and patiently to take all in-
1. Pet.2.d,21.
&c. 2,4,2,1.
2. &c.

Ro.6. 2.2 4.
7. b, 11. &c.
Gal.2. d, 20.
ands d,24.
Col. 2. c, 13.
&c.

dead and buried for sinne : and to deede
naughtie lustes (which otherwise are un-
bridled) are in those, who by faith doe
cleane unto Christ, by the vertue of his
death, as it were crucified, and the bur-
ning heate of them so quenched by his
blood, that they may easly be brought to
obey the spirit. So that we are holpen by
the vertue of his death, to performe that
which we are moued unto by the exam-

Ro.14.b,7.3. ple of his life and death.

1,Cor.6.d.

20.and 2.

Cor.5.d,15.

1. Thes.5.b,

20.

Ro.5.b,8.10.

Mat.10.d,37.

and 16.d, 25.

Lue.9. c,23.

24.&c. and

14.a,2,6.

M. Are we not hereby put in minde of our dutie
also towards Christ?

Sch. We are indeede taught that we are
not our owne, to doe what wee list : but
that wee are wholly Christ's, who hath so
deereley bought vs, most bounden to obey
him, and to doe his will, most bounden to
loue him who so deereley loued vs first,
being yet his enemies, most readie a-
gaine

Christes buriall and descending into hell.

gaine to peelde all that is ours, yea and our selues wholly vnto Christ, who hath given himselfe wholly vnto vs: most ready for his sake to forslake, not onely all worldly chinges and pleasures of this life, but also to loose our liues rather then wee forslake Christ, & our loue and dutie towardes him: for happie is the death, that being due to nature, is chiefly peelded to Christ: for Christ, I say, which offered and peelded himselfe to willing death for vs, and who being the author of life, both will and is able to deliuere vs, being dead from death, and to ressurece vs to life everlasting.

Mat.16.d.25.
Mar.8.d.35.
&c.

M. Why dost thou also adde that he was buried?

Sch. His dead bodie was laid in graue that his death shoulde be more evident, & that all men might certaintely knowe it. For if he by and by had reuived, many wouls haue brought his death in debate and question and made it doubtfull.

Mat.27.d.40.
&c. 27.g.59.
60.&c.
1.Cor.15.a.4.

M. What meaneth his descending into hell?

Sch. That as Christ in his bodie descended into the bowels of the earth, so his soule seuered from the bodie, hee descended into hell, and that therewith also the

vertue

The death and resurrection of Christ.

I. Co. 15. g.
54. 55. &c.
Heb. 2. d. 14.
15.

Iob. 5. c. 25.
28. and 11. c.
25. 26.
Ro. 14. b. 8. 9
Col. 1. c. 13.
14. 19. 20.

vertue of his death so pearsed through to the dead, and to very hell it selfe, that both the soules of the vnbelieving felte their most painefull and iust damnation for iniusticie, and Sathan himselfe, the Prince of hell, felte that all the power of his tyraannie and darkenesse was weakened, vanquished, and fallen to ruine, and on the other side, the dead who while they liued, believed in Christ, understood that the worke of their redemption was now finished, and perceiued the effect and strength therof with most sweete & assuaged comfort.

M. Now let vs goe forward to the rest
Sch. The third day after he rose againe
& by the space of fortie daies often-times shewed himselfe aliuie, and was conuerstant among the disciples, eating & dynking with them.

M. Was it not enough that by his death we obtaine deliuarance from sinne and pardon?

Sch. That was not enough, if we consider either him or our selues. For if he had not risen againe, hee could not bee thought to be the son of God, nor could haue beene our saviour from death. But

The frutes of Christ's resurrection.

now rising from death to eternall life, he Rom.3.1.a,b.
declared the power of his Godhead: and and 2.24.b,9.
hath shewed himselfe the conquerour of 10. & 3.2,1.2.
sinne & death, yea of the diuell himselfe. &c.
1.Cor.15.d,16

M. What profit bringeth it to vs, that Christ rose g,54.&c.
againe?

Sch. Manifold and diverse. For from Phl.2.b,9.&c
thence commeth unto vs all endeuour, Ga.2.d,19.20
virtue, and strength, to live well and ho- Rom.4.d,25.
lily: thereby Christ indueth vs with & 5.c,15.&c.
righteousnesse, which before we lacked. & 6.2,4.5. b,
And Christ by his resurrection from 11.12. &c.
death to life, is become to vs the autho- 1. Cor. 15. c
r of life. For from thence haue we hope, 20. &c.
that our mortall bodies also shall one 1.The.4.d,14.
day be restored from death, and rise a- &c.
gaine, for that he hath made vs parta- Collo.3.d.8.
kers of his resurrection and life. For it 2. Tim. 2. b,
cannot be that Christ our head rising a- 11.
gaine, should suffer vs the members of 5.8.11.12.
his bodie to be consumed, and utterly de- 6.6.12.13.
stroyed by death.

M. Proceed.

Sch. As the scriptures doe teach, that Ro.6.3,4.&c
Christ is risen for our righteousness, so b,9 10.11. &c.
doe they also teach, that we after his ex- Ephe.5.d.23.
ample should rise from the deadlie Col.3.2. &c.

D. Workes

The ascension of Christ,

workes of sinne, & live from henceforth
unto righteousnesse and holiness : to the
performance whereof, Christ indueth vs
with strength, by the vertus and power
of his glorious resurrection.

M. What followeth in the Creed ?

Mar.16.d.19. Sch. He ascended into heauen, and sitteth on the right hand of God the Father, &c.
Luc.24.g.51. &c.
Act.4.b.9.10. ther, &c.

&c.

Joh.12. b. 2. M. Tell me how this is to be vnderstood ?
and 16.b.10. Sch. Plainly that Christ in his body ascended into heauen, where he had not as
and 20.d.17. soe beeene in his bodie.

M. Is he then here in the earth no more with vs ?

Sch. Hee did himselfe soe shew unto his Apostles, that they shoulde not haue him
alwayes with thē, which is to be vnder-
stood of his bodily presence. For in the
nature of his Godhead, which filleth all
things, both he euer was in heauen, and
also with the same, and with his spirite
Joh.14. d.18. hee is alway present in earth with his
and 16.b.7. Church, and shall be present till the end
Ro.8.b.9.8cc. of the world.

M. Then are we not left without his helpe & pro-
tection, though we haue not his bodily presence ?

Sch. No soe sooth. For Christ sitteth on
the

Christ's sitting at the right hand of God.

the right hand of God, doth which his power, wisedome, and prouidence, rule and dispose the world, moue, governe, and order all things: and as hee promiseth, hee sendeth downe his holy spirit &c. from heauen into our hearts, as a most sure pledge of his good wil, by which spirit hee bringeth vs from darknesse and mist into open light; he giueth sight to the blindnesse of our mindes, hee chaseth sorrow out of our hearts, and both comfort and strengthen vs; and the same will he doe unto the worlds end.

M. Now as touching Christ, what doest thou chiefly consider in his ascending and sitting at the right hand of his father?

Sch. It was meet that Christ which from the highest degrees of honour and dignitie, had descended to the basest estate of a servant, and to the reproach of contemnation and shamefull death, should on the other side obtaine most noble glorie, and excellent estate, euен the same which he had before, that his glorie and maiestie might in proportion auiswerte to his basenesse and shame.

M. What profit take we of his ascending into heaven and sitting on the right hand of his father?

D 2.

Sch.

What we are taught by Christ's ascension.

Ioh. 14.2, 3. Sch. For Christ, as he had descended into
the earth, as into banishment for our
sakes: so when he went up into heaven into
his father's inheritance, he entered in our
name, making us a way and an entrie,
thither, and opening us the gate of heaven,
which was before shut against us for
sinne. Moreover, he being present in the
light of God, as commanding us unto
him, and making intercession for us, is
the paterne of our cause, who being our
advocate, our matter cannot quale.

M. But how can wee follow his example in
ascending vp to heaven?

2. Cor. 15. f. Sch. We ought from henceforth to look
47.48. &c. up to heaven, & to raise up our mindes
Colos. 3.2, 1. 2. and heartes thither, where Christ is at
&c. the right hand of the father, bending all
our thoughtes and studies vpon diuine
eternall, and heavenly thinges, and not
vpon earthly, worldly, and transitorie
things.

M. What more?

Esa. 1. b. ii.
c. 16. 17. &c.
Mat. 5. 2. 8.
&c.
Ch. 4. c. 20.
I &c. d. 24. Sch. We are furthermore taught, pure-
ly and sincerely to worshippe Christ the
Lord, now reigning in heaven, not with
any earthly worshippe, traditons, or
vaine

n. Of the Worlds end and last Judgement.

ed remaine inuentions of men, but with heauenly and very spirituall worship, such uers may best besee me both vs that gine it,
and him who receiueth it.

Iust. Now I would heare thee tell me shortly,
how that thou hast learned of the last Judgement,
so add of the end of the World;

Sch. Christ shall come in the cloudes of Mat. 24.c.29.
heauen with most high glory, and with 30 31. & 25.
most honorabile and reverend maiestie, 6,31 32. &c.
waited on, & beset with the company and 1.Cor.15.g.
multitude of holy Angels. And at the 52. &c.
horible sound and dreadfull blast of trum- Rom.14.b,
pet, all the dead that haue liued from the 10.12.
creation of the world to that day, shal rise 1.Cor.4.a.4.
againe with their soules & bodies whole 5.
and perfect, and shall appeare before his 2.Cor.5.b,
throne to be iudged, every one for him- 10.11.
selfe, to giue account of their life, which
shall be examined by the righteous and
seuerere Judge, according to truth.

M. Seeing death is certaintly appoynted for all
men, how dost thou in the Creed say, that some
shall then be quicke or aliue?

Sch. S. Paule teacheth, that they which 1.Cor.15.g.
then shall remaine aliue, shall suddenly 51.
be changed and made anew; so that the 1.Thes.4.17.
corruption of their bodyes being taken

The last Judgement. The holy Ghost.

1 Cor. 15. g, put on immortallitie. And this change
shall be to them in stead of death, because
the ending of corrupted nature, shall be
the beginning of a nature uncorrupted.

M. Ought the godly in thinking vpon this judgement, to be striken & abashed with feare, and
dread it, and shrinke from it?

Rom. 3. a, i. e Sch. No, but rather to conceiuе gra-
tia, d. 23. g. 38. hope and comfort thereby. For hee ha-
3. p.
1. Cor. 1. b. 7.
Phil. 3. d. 20.
Tit. 2. d. 13.
4. Pet. 3. c. 12
gives sentence, which was once by the
Judges sentence condemned for vs :
the end that we continuing vnder the grievous judgement of God, should not be
condemned, but acquited in judgement.

The third part. M. Sith then thou hast now spoken of God the Father the Creator, and of his Sonne Iesus Christ the Sauiour, and so hast ended two partes of the christian Confession ; now I would heare thee speake of the third part, what thou beleueuest of the holy Ghost?

Mat. 28. d. 19. Sch. I confesse that the holy Ghost is
1. Joh. 5. b. 7. the third person of that most holy Trinity
Joh. 14. d. 26, i.e, proceeding from the Father and the
& 15. d. 26. &c Sonne, before all beginning, equall with
16. b. 7. & 20 them both, & of the very same substance
f. 24. and togeather with them both to be honoured and called vpon,
Act. 5. 3, 3. 4.

M.

Effects of our sanctification.

M. Why is he called Holy?

Sch. Not onely for his owne holynesse, Rom.1.3,4.
but also for that by him the elect of God, & 15.d,16.
and the members of Christ are made 2.Thes.2.c,
holy: for which cause, the holy scriptures 13.
have called him the Spirit of sanctifi- Tit.3.b,5.
cation. 1.Pet.1.2,2.

M. In what thinges doest thou thinke that this
Sanctification consisteth?

Sch. First, we are by his divine inspirati. Joh.3.2,5,6.
on newly begotten; and therefore Christ Tit.3.b,5.
lays, that wee must be borne againe of Rom.8.c,15.
Water and the Spirit. Also, by his hea- d.23.
nely breathing on vs, God the Father Gil.4.a,5,6.
both chuse & adopt vs to be his children, Rom.8.c,14.
and therefore hee is worthily called the 15.sec.
spirit of adoption, who is in our heartes, 2.Cor.1.d.
as the seale of our election, persuading 22,& 5.2,5.
and assuring vs, that Gods benefites Eph.1.c,13.
through Christ, are all ours. 14.

M. Goe forward.

Sch. The holy Ghost expoundeth and Joh.14.b,27.
openeth the divine misteries vnto our d.26,& 16.b
minides, and by his light the eye of our 13,& 20.c,
soules are made cleere to understande 22.13.
them. By his iudgment, sinnes are either 1.Cor.2.c,10
pardoned, or reserved. By his strength, 11.d,13.15.
Anfull flesh is subdued and tamed, and Eph.1.d,17.
corrupt. Rom.8.2,5.
b.9.sec.

The workes of the holy Ghost.

Act. 2. a. 4. 3.
17. &c.
3. Cor. 12. 2.
4. 7.

M. Y
plain
Sch.
Ch
the
all
Ch
app
M.
Sch
bo
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sp
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M.
Sa
ca
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a

corrupt desires are bridled, and restrayned. At his will manifold gifts are distributed among the godly.

Joh. 14. b. 16.
2. 26. &c. 15. d.
26. b. 16. a. 7.
Rom. 8. b. II.
1. Cor. 12. 2,
4. 7. &c. b. 11.
13. &c.

Sch. In the manifold and divers discommodities, molestations, and miseries of this life, the holy Ghost, with his secret consolations, and with good hope, doth asswage, ease, & comfort the grieves and mourning of the godly, which commonly are in this world most afflicted, & whose sorowes doe passe all humaine consolation, whereof he had the true and proper name of Paraclet, or the Comforter. And finally, by his power, our mortall bodyes shall rise and be alius againe. Briefly, whatsoever benefites are given vs in Christ, all these wee understand, seele, and receive the workes of the holy Ghost. Not unworthily therefore wee put confidence and trust in the autho^r of so great gifte, and doe worship and call vp on him.

The fourth
part.

M. Now remaineth the fourth part of the holy catholike Church, of the which I would heare what thou hast to say?

Sch. I may briefly say, that the Church is the body of Christ.

M.

The holy Catholike Church.

M. Yea, but I would haue it somewhat more
plainely and at large.

Sch. The Church is the body of the Christian Common-weale, that is, the vniuersall number and fellowship of all the faythfull, whom God, through Christ, hath before all beginning of time, appoynted to euerlasting life.

I.Cor.12.d.
27.

Epho.1.d, 22.
23.

Colof.1.c, 18.
d, 24.

Rom.12.b,
5. &c,

I.Cor.12.b,
12 13. &c. c,
10. d, 26.

Eph.1.a, 4. 5.
& 3.b, 9 10.

Mat.25.f, 33
Mat.16.c, 18.

M. Why is this poynt put into the Creed?

Sch. Because, if the Church were not, both Christ had died without cause, and all the thinges that haue been hitherto spoken of, should be in vaine, and come to nothing.

M. How so?

Sch. Hitherto wee haue spoken of the causes of saluation, and haue considered the foundations thereof, namely, how God by the deseruing of Christ, loueth and dearely esteemeth vs: how also by the wozke of the holy Ghost, we receiuie this grace of God, whereunto wee are resto-red. But this is the only effect, that there bee a Church, that is, a companie of the Godly, vpon whom these benefites of God may be bestowed.

Act.28.f, 28.
I.Cor.12.b,

12-13. &c.

Eph.1.a, 3. 4.
5.&c.d, 11.

&c. & 3 b, 9.

10. d, 21. & 5
d, 25. 1

1 Tim.3.d,

15. &c.

M. Why doest thou call this Church, Holy?

Sch.

The holy catholike Church.

Rom.8.c,29 Sch. That by this marke it may be discerned from the wicked company of the ungodly. For all those whom God hath chosen, he hath reserved unto holinesse of life and innocencie.

M. Is this holiness which thou doest attribute to the Church, already in all points perfect?

Rom.8.c,26. Sch. Not yet, for so long as we live a mortall life of this world (such is the fraylty of mankind) we are of very weake strength, wholy to shun all kind of vices. Therefore the holiness of the Church is not yet full and perfectly finished, but yet very well begun. But when it shall be fully ioyned to Christ, from whom it bath all cleannesse and purenes, then shal it be clothed with innocencie and holines in all points fully and perfectly finished, as with a certaine suadie white and most pure garment.

M. To what purpose dost thou call this Church, Catholike?

Sch. It is as much as if I called it universall: For this company or assembly of the godly, is not pent up in a certayne place or time, but it contayneth the universall number of the faythfull that have

The communion of Saintes.

have lived, doe live, and shall live in all places and ages, since the beginning of the world: that there may be one body of the Church, as there is one Christ, the only head of that body.

Mt. 28.d 19

Act. 2. 4, 5. 9

b, 10, &c.

1. Cor. 12.b,

12. 13. &c.

Eph. 1.d, 22.

23. & 2.c. 12.

&c. Sc 4. 2. 4.

&c. c, 15. 16.

Colo. 2.c, 18

1. Cor. 12.b,

12. &c. c, 20

&c. d, 26. &c.

E. h 4., 15 5

16.

Colo. 1.c, 18.

& 2.d, 19.

Eph. 4.2. 3. 4.

c, 19. 16.

Col. 2.d, 19.

Mat. 22.d, 39

Ioh. 13.d. 34.

35.

Rom. 12.b, 5.

&c.

1. Cor. 10.f,

14. & 13.b, 4

5. &c.

2. Cor. 11.f,

28 29.

Gal. 6. 2, 3.

Phil. 2.2, 13.

&c.

curall

The Church visible and invisible;

forall kind of knowledge, soz force of understanding, as other ciuill communities and fellowshippes of men may be; therefore it is heere rightly placed among these thinges that are to be beleueed.

M. Is this Church thou speakest of, a visible or invisible Church.

Sc. Here in the Creed is properly intreated

Rom.8.c.29. of the congregacion of those, whom
30.33. God by his secret electio[n] hath adopted to

Eph.1.2,4,5. himselfe through Christ: which Church
&c.b.11.

Colo.3.b.12. can neither be seene with eyes, nor can
continually be knowne by signes. Yet

there is a Church of God visible, or that
may be seens, the tokens & marks where-
of he doth shew and open unto vs.

M. What be those tokens?

Sch. Wheresoeuer the Gospel of Christ

Esa.55.b.10. our Saviour is sincerely taught, God
21. by prayer truly called upon in the name

Luk.24.c.47 of Christ, the holy Sacramentes are
14. & 15.c.16 rightly administered, and Discipline due-

&c.10.c.23. ly vsed, there the compaine of Christian
Ro.10.b.8.9 men and women assembled, is a visible

1. Cor.11.d. 20.21.23.&c. Church of Christ.

Mar.18.c.16. M. Are not then all they that be in this visible

17.d.19.20. Church, of the number of the elect to everlasting
&c.28.d.19. life?

Scb.

The forgiuenesse of sinnes.

Sch. Many by hypocriste and counterfaiting of godlinesse, doe ioyne themselves to this fellowshippe, which are nothing lesse then true members of the Church. But for somuch as wheresoever the word of God is sincerely taught, and his Sacraments rightly ministered, there are ever some appointed to salvation by Christ: wee count all the whole companie to be the Church of God, seeing also that Christ promiseth, that himselfe will be present with two or thre that bee gathered togeather in his name.

Mat. 13. e, 19.

&c. d, 25. &c.

f, 47, &c.

Esa. 55. b, 10.

ii.

Mat. 18. d, 19.

&c. vt supra.

M, Why dost thou after the church make mention also of the forgiuenesse of sinnes?

Sch. First because the keyes wherewith heaven is to bee opened and shutte, that is, the power of binding and loosing, of reseruing and forgiuing of sinnes, which standeth in the ministerie of the word of God, is by Christ giuen and committed to the Church, and properly belongeth unto the Church. Secondarily, because no man obtaineth forgiuenesse of sinnes, that is not a true member of the Church, which is the bodie of Christ: that is such a one as doth not earnestly, godly, hol-

Mat. 18. d, 19.

20.

17, 18.

Io. 20. f, 22. 23

I. Tim. 3. d, 15.

Mar. 14. b, 13.

Iob. 15. a, 4. 5.

&c.

Col. 2. d, 19.

ly,

The Church, Salvation, Remission, Satisfaction.

Iy, yea and continually, and to the end
imbrace and maintain the common fel-
lowship of the Church.

M. Is there then no hope of salvation out of the
Church?

Joh.15.4,4.5
Ac.

Col.2 d,18.
19.

1. Tim.4. d,
15.

Sch. Out of it can be nothing but vani-
ation, death and destruction. For what
hope of life can remaine in the members
when they are pluckt asunder, and cut
off from the head and bodie ?

M. What meaneſt thou by this word forgiuenefſe?

Phil.3.8.1.2. Sch. That the faithfull doe obtaine at
10.3.c,16.17. Gods hand pardō of their offences. For
Act. 13. F,5.8. God for Christs sake, who hath ſatifi-
39.8.26.d,18. ed for ſinne, freely forgiueneth all that he-
Rom.3.3.d,4. leue in him, their ſinnes; and deliuereſt
25. 28. them from iudgment, damnation, and
Ephe.1.b,7. paine due for the ſame.

M. Cannot we then by godly works ſacrifice God,
and by our ſclues merite pardon of our ſinne ?

VI supra.8.4. Sch. Christ alone by the ſuffering of his
Ela.3.5. 2,4.7. paines, and with his death, wherewith he
Rom. 3.b, 3. hath paid and perſonned the penaltie of
10. our ſinnes, hath ſatisfied God. Thereforē
Gal.3.c,16. by Christ alone wee haue acceſſe to the
Co.1.c,20.21. grace of God. We receiuing this bene-
2. Tim.1.c,9. fitie of his free liberallitie and goodneſſe,
10. He.9.d,14.15. haue nothing at all to offer, or render a-

gaine

The senteall parts of repentaunce
gaine to him, by way of recompence,

M. Is there nothing at all to be done on our be-
halfe that we may obtaine forgiuenesse of sinnes?

Sch. The Lord promiseth that hee will
pardoun sinnes if they repent, if they a-
mend, and turne their hearts from their
naughtie liues unto him. Wherefore re-
pentance, and amendment of life are ne-
cessarie on our part, that we may obtaine
remission of our sinnes past.

Iero.12. b. 8.
Ex.3. d. 21 c.
30. 31. 32. &c.
33. c. 14. &c.
Mat.4. 6. 17.
Lue.5. f. 31.
Psa.32. a. 3. 4.
5. & 54. 2. 3. 4.
Prou.28. c. 13.
Luc.15. d. 12.
21.

M. How many parts be there of repentaunce?

Sch. First we ought to acknowledgē and
confesse our sinnes before God, and be
hertily sorry, and ashamed that wee haue
offended his maiestie, and earnestly to
hate, and utterly to abhorre sinne. This
sorowē some call contrition.

1. Ioh.1. d. 8. 9.
Psa.6. d. 6. 7.
& 31. b. 9. 10.
& 38. 2. 3. 4.
& c. b. 8. &c.
c. 17. 8. &c.
and 51. c. 17.
1. Cor.11. g. 31
2. Cor.7. c. 34.
10. 11. &c.
Mat.27. a. 3.
4. &c.

M. What more?

Sch. Leane the greatness of sorrow should
byng vs unto desperation, our mindes
are comforted by faith, which doeth put
vs in good & certaine hope of obtaining
pardon of our sinnes at Gods hand,
through Christ our Saviour. And this
is that we profess, that wee beleue the
forgiuenesse of sinnes.

2. Cor.2. b. 6.
7. 8.
Luc.7. f. 38. g.
47. &c. &c. 15.
d. 18. 29. 31. &c.
18. c. 13. 14. &c.
23. d. 42. 43.
and 24. c. 47.
Act.2. f. 37. 38
& 3. d. 19. &c.
16. f. 30. 31.
1. Tim.1. c.
15. 16.

M. Is man able in this seare, & these hard distres-
ses, to deliuer himselfe by his owne strength?

Sch.

The immortallitie of soules.

Ps. 23. 2. 3. Sch. Nothing lesse. For it is onely God
and 30. b. 10. which strengtheneth man, despairing of
and 51. b. 7. 8. his owne estate, raising him vp in afflic-
10. 11. 12. &c.
80. 2. 3. b. 7. c.
18. &c.
Act. 1. c. 18.
2. Cor. 1. a. 3. 4
2. Thes. 2. d.
16. 17.
2. Tim. 2.
d. 25.
Mat. 22. d. 30
&c.
Joh. 11. c. 25.
26. &c.
3. Cor. 15. the
whole.
1. Cor. 15. c.
14. 17. 18. 19.
Luk. 16. c. 22.
& 23. f. 43.

Sch. Nothing lesse. For it is onely God
which strengtheneth man, despairing of
his owne estate, raising him vp in afflic-
tion, restoreth him being in vicer misery,
and by whose grace the sinner concep-
teth this hope, minde and will, that I
speake of.

M. Now rehearse the rest of the Creed.

Sch. I beleue the resurrection of the
bodie and life everlasting.

M. Because thou hast touched some what of this
before, in speaking of the last judgment, I will
ask thee but a few questions whereto or why do
we beleue these things?

Sch. Although we beleue that the soules
of men, are immortall and everlasting,
yet if we shold thinke that our bodies
should by death bee vtterly destroyed for
ever, then must we needs be wholly dis-
couraged, for that wanting the one part
of our selues, we shold never intirely
possesse perfection and immortallitie.

M. We doe therefore certaintely beleue, not
only that our soules, when we depart out
of this life, being delivred from the fel-
lowship of our bodies, doe by and by stir-
pp pure & whole into heauen to Christ,
but also that our bodies shall at length
bee

Bodily death. Infirmitie.

be delivered from all corruption, restor-
ed to a better state of life, and soyned a
gaine to their soules, being made glorifi-
ous like to the honie of Christ, and so we
shall wholly be made perfectly and fully
blessed, enioyng eternall life & endlesse
felicitie.

M. Then thou thinkest that the death of the body ought not to be feared of the godly?

Sch. Yea forsooth. For we are thorough-
ly perswaded, that death is not a destruc-
tion that endeth & consumeth all things,
but a gaine for vs to heauen, that setteth
vs in the way of a quiet, easie, blessed,
and everlasting life.

M. Now thou hast declared the Creed, that is the
summe of the christian faith, tell me what profit
we get of this faith?

Sch. Righteousnes before God, by which
we are made heires of eternall life.

M. Doth not then our owne godlines towards
God, and leading of our life honestly, and holily
among men, iustifie vs before God?

Sch. Of this wee haue said somewhat al-
readie, after the declaring of the lawe,
and in another place to this effect. If a
man haue abled to liue uprightly, ac-
cording to the ppecis rule of the lawe of

In those pla-
ces aboue
named, &c.
Luk. 2:3. &c. 45.
Ioh. 11. c. 25.
&c.
Phil. 1. c. 21.
23. &c.
Apo. 14. d. 73.

Rom. 3. c. 21.
22. &c.
Gal. 2. c. 16.
&c.

Rom. 7. c. 14.
15. &c., 8. 2. 3.
& 10. 2. 3.
&c., 11. 2. 6. &c.

Our iustification whereto imputed.

Gal. 2.c.16.
Eph. 3.b.17. &c.
God, he shoulde worthily bee counted iu-
stified by his good worfes. But seeing
we are almost farre from that perfection
of life, yea & be so oppressed with con-
science of our sinnes, we must take another
course, and find another way, how God
may receive vs into fauour, then by our
owne deseruing.

M. What way.

Luk. 8. e. 11.
12. 13. 14.
Ro. 3.d. 24.
8.e. & 4.a. 4.
8.c. c. 16.
Eph. 2.a. 4. 5.
1. Tim. 1.b. 9.
Tit. 3. b. 4. 5.
Sch. We must flie to the mercie of God
wherby he freely embraceth vs with loue
and good will in Christ, without any our
deseruing, or respect of worfes, both for-
giving vs our sinnes, and so giving vs
the righteousnesse of Christ by faith in
him, that for the same Christ's righteous-
nesse he so accepteth vs, as if it were our
owne. To Gods mercie therefore throughe
Christ, we ought to impute al our
iustification.

M. How doe we know it to be thus?

Ro. 4.b. 9. ii.
c. 24. 16. d.
20. 21.
Gal. 2.c. 16. d.
20. & 23. b. ii.
Heb. 10.g.
28. &c.
Sch. By the gospell, which containeth
the promises of GOD by Christ, to the
which when we adioyne faith, that is to
say, an assured perswasion of minde, and
stedfast confidence of Gods good will
such as haue beene set out in the whole

Creed

Fayth not without works.

Creed, wee doe as it were take state and possession of this justification that I speake of.

M. Dost thou not then say, that fayth is the principall cause of this iustification, so as by the mercy of fayth we are counted righteous before God?

Sch. No: for that were to set fayth in the place of Christ. But the spring-head of this iustification, is the mercie of God, which is conveyed to vs by Christ, and is offered to vs by the Gospell, and received of vs by fayth, as with a hand. And so fayth is not the cause, but the instrument of iustification, for that it embraceth Christ, which is our iustification, coupling vs with so strict a bond to him, that it maketh vs partakers of all his good thinges.

M. But can he that hath this fayth, lacke good works?

Sch. No: for by fayth we receive Christ unto vs. And he doth not onely let vs at libertie from sinne and death, and make vs at one with God, but also (with the diuine inspiration and vertue of the holy Ghost) doth regenerate & newly forme vs to the endeouour of innocencie and holinesse, which we call newnesse of life.

¶ Of faith and good works.

Rom.5.1,2. M. Thou saist then that justice, faith, and good
3. Cor.13.3,2. works, doe naturally cleave together, and there-
Eph.3. c.17. fore ought no more to be seuered then Christ the
Jacob.2. d.20 author of them in vs can be seuered fr̄ himselfe,
1. Pet.1. d.19 Sch. It is true.

21. &c. M. Then this doctrine of faith doth not withdraw
mens minds from godly worke and dutie?

Psal.1. 2,3. Sch. Nothing lesse. For good works doe
Mat.7. c.17. stand upon faith, as upon their roste. So
38. and 12. d. farre therfore to faith from withdrawinge
33. 37. our hearts from living uprightly, than
Rom.5. a. 1. contrariwise it doth most vehemently stir
2. 3. 4. &c. vs up to the intentio[n] of a godly life, yea, &
Gal.5. a. 6. so far, that he is not truely faithfull, that
Eph.5. c. 17. doth not also to his power both shun vi-
Collo.1. a. 6,7. ces, & imbrace vertues, so living alwayes
Tit.3. c. 18. as one that looketh to give an account.

Deut.4. a. 12. M. Therefore tell me plainly how our worke
and 5. d. 3. &c. be acceptable to God, and what rewards be gi-
31. &c. ven to them?

Mat.7. b. 6,7. Sch. In good worke two thinges are
8. 9. and 10. c. principally required. First, that we doe
11. 9. those workes that are prescribed by the
Ioh.14. b. 23. law of God. Secondly, that they be done
c. 21. 23. 8. with the minde and faith which God re-
15. b. 10. quireth. For no doings, or thoughts, en-
Rom.9. b. 31. terprised or conceiu'd without faith, can
33 & 14. d. 33. please God.

M.

Of Fayre, and good Works.

*M. Then if we both do such good works, and
with such minde & fayre as God requireth, why
should we not be righteous by our good workes?*

Sch. Righteousnesse, that is to be allow'd
before God the Judge, ought to be
thoroughly perfect, and in all pointes to
agree with the rule of God's law: but our
worke, even the best of them, do swarne
farre from God's law and iustice, and are
many wayes to be blamed and condem-
ned; wherefore we can in no wise be iusti-
fied before God by moyses.

M. Doth not this doctrine withdraw mens minds
from the duties of godliness, and make them flac-
ker and flower to good works? at least lese
sheerfull and ready to godly endeavours.

Sch. 111. : for we are taught by the help M. 1. b. 16.
Scriptures, that as was much dis- L. Per. 2. c. 18.
honour God, to do our good works servt
to the setting forth of his glory. And
because of this therefore, & of salvation,
no hope of Heaven till today, ought to
day us from him, or to move us to set
the so much as the least of dishonouring
the majesty of God, and the praise of his
glory, which ought above all things to
be most precious unto us. Yet as it is
the greatest yestes and mischiefe of sinne.

Good Works available.

that God and his holy works are thereby Rom. 2.d.24 dishonoured, so both the honour and excell. 1.Tun.6.a.1. encie of vertue stand broken, that God is Tit.2.a.5. thereby glorified. Further, good works 2.Pet.1.a.2. doe profit our neighbour, both by deed, and by good example: and they doe as certaine testimonies assure vs of Gods Mat.5.b.16. goodness will reward vs, and of our loue and 1.Pet.2.a.22. kindnesse towards Godward, by kee- &c. &c. 10. b.15. &c. 23. 23. and 15.b.10. keeping his commandementes: and they be witnesses of our faith, & so consequently of our salvation. Wherefore we may not say, that good works are unprofitable, or done in vain, and without cause, for that we obtaine not iustification by them.

M. But how can our good works, which thou saystare imperfect, cuenche the best of them, please God, whose iustice is perfectnesse it selfe?

Sch. It is faith that procurereth Gods fauour to our works, while it is assured that he will not dealt with us after the remissie of sinnes, nor call our boundynesse to exact account; neither will hee the seuer- tice of his justice in impynge of them, but pardoning all their unperfectednesse, will for Christes sake, and his deserninges, account them for fully perfect.

M.

Fayth. Of Prayer and invocation.

M. Whereas then God doth by Faith bath giue
vs iustification, & by the same Faith alloweth and
accepteth our works; tel me, Dost thou thinke that
this faith is a quality of nature, or the gift of God?

Sch. Fayth is the gift of God, and a singular & excellent gift. For God instructing us with his word, and lightening our mindes with his holy spirit, maketh us apt to learne and beleue those thinges, that other wise would be farre from entering into the capacite of our dull wits, and weake fayth. These thinges the Apostles vnderstanding, doe pray the Lord to increase their Fayth.

Mar.15.c.17.

Mat.9.c.23.

Ioh.9.g.38.

39.

1.Pet.1.d.21.

Luc.14.c.24.

27.g.45.46.

Rom.10.b.8

c.14.d.18.17

Colos.2.b.9.

1.Tim.2.a.7.

Luc.17.a.5.

The third
principall part
of prayer.

M. Thou hast in good time made mention of Prayer; for now thou hast ended the declaratiō of the law of God, & of the Creed, that is to say, of the Christian confession of Faith, it followeth next to speake of Praier, & of thanks-giving. In declaring of Praier therefore, what order shall we follow?

Sch. This order (Master, if it so please you) first to shew who is to be prayed unto: secondly, with what affiance: thirdly, with what affection of heart: and fourthly, what is to be prayed for.

M. First then tell me, who (as thou thinkes) is to be called vpon?

Sch. Surely none but God alone.

God alone to
be called on.

M. Why so?

Of Prayer and Invocation.

Psl.17.b.7. Sch. Because our health, life, defence,
Sec. & 28. &c
46. & 79. &c
104. & 107.
the whole, &
in infinite
places.

Sch. Because our health, life, defence, salvation, and al good things do remaine in Gods hand and power, it is meet that we aske all needfull things of him, and in all distresses flie unto his helpe.

M. Why may we not call vpon Saints and other Holy Persons which are departed out of this life, or vpon Angels?

Psl.50.c.15. Sch. If so that God himselfe requireth
& 29.b.26. our invocation vpon him onely, as being
10.16.c.23. the peculiar and proper worshipping be-
24.
El.48.b.ix. longing to his Majestie, which wee may
not give to any other.

M. What more?

Sch. If wee shalld in prayer call vpon
any other saving God onely, wee shalld
use it without the warrant of Gods
Rom.10.b.8 word, and consequently without faith,
c.14.d.16.17. which resteth vpon Gods word : and
& 14.d.23. theresoer is to use, were sins against
Heb.11.b.6. God, and no seruice of God.

M. Now followeth next to declare with what con-
fidence we wretched mortall men, that ate so ma-
nie wayes unworthy, ought to call vpon the i-

Pl.79.b.8 9 mortall and most glorious God.

Dan.9.c.18. Sch. Wee doe not proudly come before
Ioh.14.b.13. God with our prayer, as though wee of
& 15.c.23.24. our selves were worthy to be heard : but
Ephc.2.d.18 knowing

Cods Promises. Actions in Prayer.

knowing our sinnes immortheit, we
come in the name of Christ our mediator,
by whose intercession, wee trust to haue
accesse to the maiestie of God, and to the
obtaining of his fauour.

1.Tim.2.b,5
He.4.d,19.16
& 10.d,12.23
Mat.21.c,32.

M. By what meades conceimest thou this trust
that thou speakest of?

22. Mar.11.d,22

Sch. I do beleue the promises of God,
made to vs by Christ in the holy Scrip-
tures, that whatsoever wee aske with
sayth of God the father in Christs name,
we shall obtaine, so farre as is expedient
for vs.

23.24. Joh.14.b,13.
& 16.c,23.

M. Now tell me with what affection of heart we
must pray vnto God?

the whole, &
50.c,15.&c

Sch. If we doe feele in our mindes the
griefe of our miseries, and sinnes that doe
oppresse vs, as we ought to doe, it cannot
be, but that we shall haue great desire of
deliuernance from that griefe, and so with
most seruerant affection, shal we make suete
to God for his helpe, with all prayery
and supplications.

124. the
whole.

M. Is it not then enough to pray with tongue
voyce alone?

Rom.7.d,18.
&c.& 8.d,32

Sch. God hath promised that he will be
neere to helpe them onely that call vpon
him truely, that is, with their heart,

23.c,26.&12
c.12.

2.Cor.3.b,
4.5.

Lu.18.z,1.5.7

Ephe.6.c,18.

Colot.4 z,2.

1.Tim.3.z,1.

Psal.34.c,15.

& 145.c,18.

19.

1.Cor.14.b,

7.c,11.14.15

and

A forme of Prayer prescribed.

and that their prayers doe please him
wherefore it is also necessarie that wee
know that language, wherein we make
our Prayers, that our tongue and minde
may goe together.

M. Is it lawfull to aske of God whatsoever com-
meth in our minde to desire?

Mat.7.b. ix. Sc. God forbids that we Christians should
& 20.b. 22. aske of God in Christes name, any thing
Ioh.16.c. 23 contrary to the will of God and our Sa-
24. Iaco.4.2.3. uour Christ, and so unmeet for God to
Ioh 5.c. 14. graunt, and hurtfull for vs to receive.
Wherefore least we should in prayer be
carried rashly by our owne affections,
Christ himselfe hath prescribed a forme
& rule, after the which our prayers ought
wholly to be directed.

M. What rule and forme is that?
Sc. Then the same forme of Prayer
which the same heavenly Scholemaster
appointed to his Disciples, and by them
to vs all: wherein he hath touched in ve-
rie few poynts all these thinges that are
lawfull to be asked of God, and behoue-
full for vs to obtaine: which prayer is af-
ter the autho^r thereof, called The Lords
Prayer. If therefore we will follow the
heauenly

The partes of the Lordes prayet.

heauenly teacher with his divine boyses
sayng before vs, truly wee shall never
swarke from the rule of praying.

M. Rehearse me then the Lordes prayet.

Sch. When ye shall pray (saith the Lord)

say thus: Our Father which art in hea-
uen, hallowed be thy name. Thy king-
dome come. Thy will be done in earth,
as it is in heauen. Giue vs this day our
dayly bread. And forgiue vs our tres-
passes, as we forgiue them that trespass
against vs. And lead vs not into temp-
tation, but deliuer vs from euill; for
thine is the kingdome, and the power,
and the glory, for euer and euer. Amen.

M. Dost thou think that we are bound euer so
to render these very words, that it is not lawfull
in one word to vary from them?

Sch. It is no doubt, but that we may use
other wordes in praying, so that wee
swarke not from the meaning of this
prayer: and doe pray to God with such
affiance and affection, as I haue before
spoken of.

M. How many partes hath the Lordes prayet?

Sch. It containeth sixe: or as some di-
uide it, seuen petitions; but in the whole
there are but two partes: Whereof the

Math.6.b.9.
Io.&c.
Luc.11.4,12.
&c.

This is enu-
dony by the
bookes of
Psalmes and
other prayers
contained in
the holy scrip-
tures

The partes of
the Lordes

First

The Lord's Prayer. God our Father.

It belongeth only to the glorie of
God, and contayneth the three former
Petitions: the second, which containeth
the three or four last Petitions, be-
longeth properly to our commoditie and
profite.

M. Why dost thou speake so directly unto God
in thy prayer, saying, Our Father?

Pal. 33.b. 13
14. & 34.c. 15
17. 18. & 94.
b. 9. 10. 11. &
139. 1. 1. 2. &c
and 145. c. 18.
319.

Sch. For that I speake not as to one
absent or dead; but I call upon God our
Father, and pray to him as to one that is
present, being surely persuaded that he
heareth me when I pray, soj else in vaine
should I crave his helpe.

M. Let us somewhat diligently examine every
word. Why dost thou call God Father?

Matt. 21.c. 2.
1. 2. 2.
Matt. 23.1. 2.
23. 24. 10. 16
c. 23. 24.
Heb. 10. d. 19.
22. 23.
Jacob. 1. 6. 7.
Rom. 8. c. 15
16.
Gal. 4. 1. 6.
Mark. 7. b. 7.
21.

Sch. For that sure trust of obtaining, is
the foundation of right praying, as hath
before been declared: it was Gods will
that we shoulde call on him by the same
selfe name of Father, that we might have
boldnesse to goe unto him, and in hope of
his helpe, even as Children doe hys
deale with their father: yea, and with far
better hope then any Children can have
of their naturall Father, how much more
our heavenly Father in abilitie, goodness,
and

Lessons out of the first petition.

and tradiselle to helpe vs, exceedinge all earthly fathers.

M. What els doth the name of father teach vs?

Sch. That we come to prayer with that loue, reverence, and obedience, which is due to the heavenly father from his chil- men, and that we haue such minds as be- commeth the children of God.

M. Why doſt thou call God our father common, rather then ſpecially thine owne father?

Sch. Every godly man may (I graunt) lawfully call God his owne, but ſuch ought the deere loue among Christians to be, that every one ſhould haue regarde to the common profit of all: for whiche cauſe in all this prayer, nothing is pri- mately asked, but all the petitions are made in the common name of all.

M. What more.

Sch. The rich and great men are caught not to diſbaine men of poore and ſim ple ſtate, but to regard them as their bre-thren, whom God accepteth to the honour of his chilcken. And againe, the poore and ſilly persons, which are moſt diſpiled in this world, may yet in the meane time delete themselves with this comfort,

that

Gods name is to be hallowed.

that in heauen they haue all one most
mighty and most louing father.

M. Why dest thou say that God is in heauen?

Sch. For that I believe that God raigning
in eternall and highest felicite, pos-
seth the power of heauen, and them
with also holdeth the gouernance of al
chings, as he is ech where present, seeth,
heareth, and ruleth all chinges.

M. What more?

Sch. We are withall admonished, ne
to aske any thing meet for God, but in
speaking to one heauenly father, to haue
our heartes raised from earth, and despis-
ing earthly chinges, and thinking vpon
thinges aboue, and heauenly, continual-
ly, to aspire to that most blessed felicite
of our father, and to heauen, as our
heritance by our heauenly father through
Christ our Sauour.

M. This then so happy a beginning, and on
of praier being now opened unto vs, goe too
rehearse me the petition.

Sch. First we pray that Gods name be
hollowed.

M. What meaneth that?

Sch. Nothing else, but that the name
God bee made knowne to mortall men

Gods kingdome prayed for to come.

Iosu 2.4.c,

and that his praise and glorie be euerie
where magnisched here in earth, as it is
meete to be. And that the names of all
seyned Gods being vterly abolished,
the only diuine name & maiestie of God
the heauenly father be had in hono^r, and
called vpon with pure mindes by men
of all ages, countries, and parts of the
world.

14.d, 23.
Pla.89. 2,3,6
&c.

Pla.96.2,1,2.
3,&c and 97.
b,7.9.& 113.
and 135, and
145. the
whole.

10.4.c,23.21.
Roma. c,23.
and 11.c,36.
& 16.d,27..

M. What more?

Sch. Wlee pray that the holy name of
GOD be not euill spoken of, for our
faulcs, and as it were dishonoured there-
by : but rather that his glorie bee by our
owne godlinesse towards God, & good-
nesse towardes men, euerie where mag-
nified.

1.Co.10.g,31
Ep.3.d,16.21.
1.Tim.1.d,17.
Ela.52.2,5.6.
Ezech.36. d,
20.21.

Rom.2.d,24.
Mat. 5.c,36.
2.Thi 1.d,11.12

Mat. 9.d, 38.
& 34. b, 14.

& 28.d,19.20
Lu.4.c,18.19

10.17.c,17.20
2.Cor. 3.d,15
10, and 4.2.2.

4.&c.
Ep.6.c,18.19.

1.The.3.2,1.2
Mat.13.d,15.
c,38.32&15.

he c,2.3.5.6.&c.

M. Goe forward.

Sch. Secondly, we pray for Gods king-
dome to come, that is, that he suffer not
the diuine truth of his word, & gospel of
Chryst, wherby he reaigneth in good and
godly mens hearts, to lie hidden in dark-
nesse, but that it dayly more and more
bee made manifest and well knowne to
all men, being instructed with the hea-
venly doctrine of the same. And that
he

Gods kingdome here, and else where.

Mat.7.2,3,4. hee would resist and overthrow the craft
Act.b,7.8.9. and violence of Mathan, and of wicked
Act.c.
Ioh.16.2,1.3. men that labour to darken the truth with
Act.and 17.b, lies, or to oppresse and roote it out by
14.15. cruetie.

M. Say on.

Ioh.6. c.13. Sch. We pray that God by his holy spi-
Ephe.d.2.1. rit would illuminate and gouerne the
Luk.22. d.31. hearts of all such as be of his Church,
32.
Rom.6.4.b,11. wherein he raigneth specially as in his
Act.and 8.1,5 kingdom, and that he would strengthen
b,9.8c.and them with his aide and power as his sol-
16.c.20. diours, that they may earnestly fight a-
Gal.5.c.15. gainst, and subdue the dinell, the world,
16.8c. Eph.6.b,10. and the lusts of the flesh, to the inlarging
Act.and d.17. of his kingdom here upon earth, and
18.19.8c. that lastly, all his and our enemies being
2. Pet.5.c.8.9. utterly trodden downe, God may glo-
Mat.25.c.34. d.4.16. uously reigne and triumph ouer all, and
Rom.8.c.16. we by Christ may finally, as his children
17.18. and heires, be made partakers of his e-
2. Pet.1.2.5. uerlasting kingdom.
Tit.3.c.7.

Psal.40.b,8. M. What followeth next?

Mat.26.d.39. Sch. That Gods will be done. For it is
4.2.
Job.5.d.30. the dutie of children to frame their life
and 6.d.38. according to the will of their fathers, and
Ephes.6.2.1. not contrariwise than parents to con-
foum

Gods will in earth and in heauen,
forme themselves unto the will of their
children.

M. Wherefore doest thou add, that Gods will
may be done in earth as it is in heauen?

Sch. Whereas the minnes, of earthly
men, burning with lustes, are common:
By carried to d. stre: and do those things
that most displease God, wee pray that
he will with the moving of his holy spyt-
tit, so change and fashion all the wiles
of vs all to the will of his maiestie, that
we may will or wish nothing that his di-
vine will misliketh.

M. Proceed.

Sch. We pray also that whatsoever wee
perceue to betize vs by his will, wee
may receive and suffer it, not onely with
consented, but also with gladsome harts,
And that after the examples of his An-
gels, those heavenly spritis, and of his &c. & 103. d.
excellent creatures the Sunne, Moone,
and Stars, set before our eyes in heauen,
for like example of obedience to Gods
will all we in earth may be in all thinges
likewise serviceable, and obedient unto
his Maiestie: that as in heauen, so in
earth, there be no rebellion nor rebelling

Ro.8.2, v.7.
&c.
Rom.8.3, 2. f.
b.9.11. &c.
c.14.15. &c.
1. Cor.2 t. n.
&c. & 3. d. 16.

The meaning of this word Bread,
against Gods holy will.

M. What more?

Deut.4.2,3.
& 5.c.21. &c
28.c.14.
Mat.7.c.21.
& 12.d.50. &
25.a.3. &c.
2.Cor.3.b.6
c.14.
Gal.3.c.5.

Sch. Seeing that God hath in his holy scriptures expressly declared his will, which he hath plainly notified, by giving them the name of his testament, or last will, they that varie from the meaning of the scriptures, surely doe manifestly depart from the will of God.

M. Now thou hast wel answered touching the first part of the Lords prayer, which part containeth these three points that belong onely to the glory of God, I thinke it good for vs to go forward to the second part, which properly concerneth things profitable for our selues?

Sch. The first point of the second parte is, Gine vs this day our dayly bread.

M. What dost thou meane by the name of bread?

Psal 104 c.1
5.d.27. & 105
b.10.11. &c.
& 144.c.10.
11. &c. & 145
c.14.15.16.

Sch. Not onely those thinges that minister vs food & apparell, but also all other thinges uniuersally, that are needfull to the maintaining, and preseruing of our life, and the leading of it in quietnesse without feare.

M. Is there any thinge els wherof this word bread doth admonisha vs?

Psal.78.c.18.
&c.d.29.30.
& 105.c.14.15
Mar.6.d.25.

Sch. That wee seeke not, and gather together curiously daintie thinges for ban
keting, or precious apparell, or sumptuous

treasure

The meaning of this word Bread,

thous household-stuffe, for pleasure: but
that we despising delicacies and excesse,
be contented and satisfied with little, tem-
perate, and healthfull diet, & with meane
and necessarie apparell.

Luc.15.c.19.
&c.

1. Corin. b.6.
1. Tim.6. b.
7.8.9.

Heb.13.4.5.

M. How doest thou call Bread thine, which thou
prayest to haue giuen thee of God?

Sch. By Gods gift it becometh ours,
when hee liberally giveth it vs for our
daily vses, though by right it be not due
to vs.

Mat.7.b.7.8.
1.Cor.4. b.7.
1.Tim.6.d.17
Jacob.1.c.17.

M. Is there any other cause why thou callest it,
Thy bread?

Sch. By this word, we are put in minde
that we ought to get our living without our
labour, or by other lawfull meane, and
that being therewith contented, wee doe c.10.11.12.
never by covetousnesse, or fraude, seek
any thing of other mens.

Gen.3.d.19.
Ephe.4.d.18.
2.Thes.3.b.8

M. Seeing God biddeth vs to get our living by
our owne labor, why dost thou aske bread of him?

Sch. Because that in vaine shall we wal-
all the course of our life in toyle of body
and travell of minde, vntillle it please
God to prosper our indeuours.

Psa.127.2.3.4

1.Cor.3.b.7.

M. Thinkest thou that rich men also, which haue
flowing plentie and store of all things, must daily
haue bread of God?

Sch. In vaine shall we haue plenty of

Our dayly bread. Forgiveness.

Deut. 8. a. 3. all things, unlesse God by his grace doe
Psal. 34. b. 9. make the use of them healthfull to vs for
to. and. 78. d. the maintenance of our life. For which
29. 30. cause, euen after supper, we pray to haue
Luk. 1. c. 13. the dayly meate, which we haue alreadie
and 4. a. 4. receiuued, to be givene vs of God, that is
and 12. 6. 15. 2. Tim. 6. a. 17. to say, to be made lifefull and healthfull
Apo. 3. d. 17. to vs.

Mat. 6. d. 13. M. Why be added these words dayly, & this day
&c 6. 14. Sch. That we auoideing all carefull co-
uetousnesse, & doing diligently our du-
Phi. 4 b. 6. tie, shold dayly craue of our most liberal
2. Tim. 6. a. 9. fasher that, whiche hee is readeie daylie to
20. gine vs.

x. Pet. 5. b. 7.

M. Goe forward to the rest. v. 1. 1. 1. 1. 1. 1. 1.
Sch. Now followeth the fift petition,
wherein we pray our father To forgive
vs our trespasses.

Mat. 14. a. 13. M. Is this asking forgiuenes necessarie for al men
Ex 5. 3. a. 1. 2. 3. Sch. Yea, for so much as there liueth
no mortall man, that doeth not oft slip
Rom. 3. b. 10. 11. &c d. 23. doing of his dutie, and that doth not ofte
Joh. 8. a. 7. and greeuously offend God. They then
Jac. 2. b. 10. 11. 1. 10. 1. b. 8. saye that doe not confess that they haue
sinned, nor doe craue pardon of their
10. faults, but with that pharisee do glory
Lu. 18. b. 9. 11. in their innocencie, and righteouenesse,

Forgiveness conditional,

for a God, or rather against God, they ex- 2. Cor. 5. c. 1
clude themselves from the fellowship of 15. d. 18. &c.
the faithfull, to whom this forme of pray- L. Joh. 1. c. 7. d.
er is appoynted for them to follow, and 9. & 2. a. 1. 2.
from the hope of forgiuenesse of sinnes, Mr. 9. b. 13.
which onely remaineth in the mercy and 1. Tim. 1. c. 15.
goodnesse of God through Christ. For
this is that which Christ sayleth, that hee
came into the world, not to call the righ-
teous, but sinners to repentance.

M. Why is there a condition added?

Sch. It is most reasonable that we shoulde
pray, that God woulde forgive vs, As
we forgive them that trespassse against
vs. For unlesse other's do find vs ready
to forgive them, and holde us in falle-
wing the mercifulnesse of God our Fa-
ther, doe they in their selues to be his chil-
dren, he plainly warneþ vs to looke for
nothing else by his hand, but extreme so-
rryng and punishment. Soe according to
the same rule of rigour, & after the same
example, shall justice without mercy be
had done upon him, that cannot finde in his
heart to shew mercy to others.

M. May it not seeme then our forgiuing of men,
should deserue pardon of God, or be of a certaine
incompe[n]sation made unto God?

Sinne and temptation.

Iacob.2.b.13 Sch. Not so : for then should not Gods
Rom.3.d.24 forgiuenesse be freely givien ; neither had
25. & 11.2.5.
6. Christ alone vpon the Crosse fully paide
Gal.5.24. the paines of our sinne due to vs, for the
which no man else could, or can make any
recompence or amends vnto God.

M. Now go forward to the fift Petition, which
some do make two Petitions.

Mat.12.d.43 Sch. Therein we pray, that he lead vs
44.45.
Ioh.5.b.14. not into temptation, but deliuer vs
& 8.b.11.

2.Pet.3.d.20 M. Why so ?
21.22. Sch. As we before doe alke forgiuenesse
Mat.10.b.16. of sinnes past, so now wee pray that we
&c. & 26.d.
41.Luc.22.d. sinne no more. For we by nature are w
21.31.

1.Cor.1.d.27 waryarie to foresen, and so weake to resist
&c.

2.Cor.11.a.3 clementes of the Dwell, the World, and
Eph.6.b.10. the concupiscence of the flesh, that we
21.32.&c.
Iaco.1.b.14. cannot but be ouercome, unlesse God do
& 4.a.1.
2.Pet.5.c.8 9 affist vs with his grace, & arm vs with
1.Ioh.2.c.15. his strength and therfore we flie by pray
26.
R.6.16.d.20. er unto the protection of our Almighty
2.Tim.4.d. and most loving Father, that he will ne
17.18.
suffer vs to be ouercome with any wicked
temptation, but that he will deliuer an
sauie vs from all euill.

M. There remayneth yet the conclusion of the
Lxx.

Gods glory the end of all.

Lords prayer.

Sch. For thine is the Kingdome, & the Power, and the Glory, for euer. Amen.

M. Why would Christ have this conclusion added?

Sch. To make vs understand, that Gods power and goodnessse is so infinitely great, that there is nothing which he either can not, or wil not give vs, praying for it, and asking it rightly : Which also this word Amen, which is to say, So be it, being added in the end of the Prayer, doth confirm me unto vs.

M. Why is there in the latter end, mention made of the Glory of God;

Sch. To teach vs to conclude all our Prayers with praises of God : for that is the end whereunto all that we desire to obtaine in our prayer, & all our thoughts, wordes, and workes, and all things vnto
versally ought to be preferred & applies.

For to this end he hath created vs, and placed vs in this world.

M. Goe forward.

Sch. Moreover, to prapse and magnisfe Gods goodnessse, justice, wisedome, and power, and to give him thankes in our owne name, and in the name of all man-

Ma.7.b, 10.
1L& 21,c,22
Ioh.16.c,23.
2.Cor.1.b,9.
10.d,23,&c,9
c,8,&c.
Ephc.3 d,20.
1.Tim.6.c,
15 16.
Iacob.1.a,6.

I.Cor.10.g.
3L.
Ephc.3 d,20
2L.
Phil.1.b,11.
1.Tim.1.d,17
Iude.1.25.

Psal.29.a,12.
& 34.a,1.2.3
&c,& 50.c,14
15.d,23,&
92.a,1.2 and
95 96,x^o3.
the whole.

Thankefulnesse, and unthankefulnesse,

Rom.15.b,5 kind, is parcell of the worshipping of
1.Thef.1.a,2. God, belonging as properly to his maiestie,
2c 5. d,18. as prayer, wherewith if we doe not
2.Thef.1.a,3. rightly worship him, surely we shall not
Luk.17 d,17. onely be unworthy of his so many and so
Joh.3.d,46. great benefites as unthankefull persons;
Rom.1.c,21. but also shall be most worthy of eternall
d,25. punishments, as wicked offenders against
1.Pet.4.c,11. Gods maiestie.

M. Sith we also receiuе benefites of men, shall it
2.Cor.22.c,6. not be lawfull to give them thankes?
b,12. Sch. Whatoeuer benefites men doe to
2.Cor.9.c,8. vs, we ought to account them received of
8c,d,12. God, because hee alons indeed doth giue
vs them by the ministerie of men; so that
Mat.5.c,16. our thankfulness to men, redoundeth to
3.Pet.2.c,12. the glory of God, the true and last end of
8c,4.c,10.xi. all things.

M. Now we haue ended our treatise of the law of
God, of the Creed, or Christian coniunction; and
also of Prayer and of Thankesgiving, shall wee
not last of all, conveniently speake of the Sacra-
ments?

Sch. Post conveniently (Wattler) so
they haue alway prayers and thankesgi-
ving ioyned unto them.

M. Tell me therefore, how many Sacraments
hath Christ ordained in his Church?

Sch. Two; Baptisme, and the Lordes

Mat.26.c,16
8c,8c 28.d

Dup.

79.

Of the Sacraments.

Supper.

M. What meanest thou by this word **Sacra-**
mento?

Sch. A **Sacrament**, is an outward testi-
fying of Gods good will and bountiful-
nesse toward vs through Christ, by a vi-
sible signe, representing an invisible and
spiritual grace, by which the promises of
God touching the forgiuenesse of sinnes,
and eternall salvation giuen through
Christ, are as it were sealed, and the truth
of them is more certaintly confirmed in
our hearts.

Ioh.3.23.
Act.2.f.28.
&c.

I. Cor.11.c.,
23.3.c.
Tn.3.b.3.
Mat.3.c.11.
Sc. & 2.6.

26.27.28.
Mar.16.d.16
Ioh.3.2.26.
Act.2.f.38.
I. Cor.10.d.,
16 & 11.c.,
24.&c.

Gal.3.d.27.
Mat.3.c.11.
Sc. & 2.6.c.,
16.&c.

Ioh.3.2.5.
Mat.3.c.11.
12. & 18.d.19

Ioh.3.2.5.
I. Cor.10.d.,
16.
Act.8.d.36.
37.38.

Mar.16.4.
Act.2.f.38.
Act.8.22.c.6
Rom.6.3.2.1
&c. Gal.3.d.,
26.27.

I. Pet.3.d.21.

M. Of how many parts consisteth a **Sacrament**?

Sch. Of two partes : of the outward ele-
ment or creature, being a visible **Signe** ;
and of that invisible **Grace**.

M. What is the outward signe in **Baptisme**?

Sch. Water, wherein the person baptised
is dipped, or sprinkled with it, In the
name of the Father, the Sonne, and the
holy Ghost.

M. What is the secret and spirituall **Grace**?

Sch. Forgiuenesse of sinnes, and regene-
ration : both which, we haue by the death
and resurrection of Christ; and therefore
we haue this **Sacrament** as a seal and
pledge.

M.

Ephc.2.3.3.d.

Baptisme, Repentance, and Fayth.

19.20.

M. Shew mee the effect of Baptisme yet more
Tr.3.b,3.4. plainly.
§ &c.

Mat.28.d.19 Sch. Elsewhere by nature we are the chil-
dren of wrath, & none of Gods church or
household, we are by Baptisme receiuuen
into þ Church, & assured that we are now
children of God, & ioyned & grafted into
the body of Christ, and become his mem-
bers, & do grow into one body with him.
16.

Act.2.f,3.8.

&c. and 8.d.

36.37. &c. &

16.d, 31.33.

34. & 19.a.4.

5. & 22.c.16.

2. Co.12.b,13

Rom.6 a, 3.

&c. & 13.d,12

83.14.

Gal.3. d,26.

27.

Eph.4.d, 20.

28 &c.

Colo 2.b,12.

Gen.9.b.9.

87.17.8.

and haue his spirit giuen vs.

Mat.10.d.14

10.

Rom.3.2.3.

& 4.c.21.&c.

8.6.a.3. &c.

Gal.3.d,27.

Ephc.4.20.

21.&c.

Colo.2.b,12.

Baptisme, Repentance, and Fayth.

M. Shew mee the effect of Baptisme yet more
Tr.3.b,3.4. plainly.
§ &c.

Sch. Elsewhere by nature we are the chil-
dren of wrath, & none of Gods church or
household, we are by Baptisme receiuuen
into þ Church, & assured that we are now
children of God, & ioyned & grafted into
the body of Christ, and become his mem-
bers, & do grow into one body with him.

M. What is required of persons to be baptised?

Sch. Repentance, and Fayth.

M. Declare thy meaning of these more largely.

Sch. First, we must truly repent vs of
our former life, & beleue assuredly that

we are cleansed from our sinnes by þ blood

of Christ, & so made acceptable to God,

and that his spirit dwelleth in vs. And

then according to this beliefe & promise

made in Baptisme, we must endeauor our

selues to mortify our flesh, & by our good

life to shew that we haue put on Christ,

and haue his spirit giuen vs.

M. Why then are infants baptised, which by age

cannot performe these thinges?

Sch. Because they be of Gods Church,

and Gods blessing and promise made to

the Church by Christ (in whose fayth

they are baptised) pertaineth to them.

which

The Sacrament of the Lord's Supper.

which when they come to age, they must themselves learne, beleue, and acknowledge, and endeavour in their liues to expresse the dutis at their Baptisme promis and professed.

M. What is the order of the Lord's Supper?

Jcb. The same which the Lord Christ did institute: Which in the same night that he was betrayed, tooke Bread, and when he had giuen thanks, he brake it and gaue to his Disciples, saying: Take eat, this is my Body which is giuen for you. Doe this in remembrance of mee. Likewise after Supper he tooke the Cup, and when he had giuen thankes, he gaue it them, saying: Drinke yee all of this, for this is my Blood of the new Testament, which is shed for you and for many, for remission of sinnes. Doe this as oft as yee shall drinke it in remembrance of mee. This forme and order we ought to hold, and truly to keepe, and to celebrate devoutly till hee come againe.

M. To whatsever
Jcb. For a continuall thankfull remembrance of his death, & the benefits that we receive

Mat. 26.c.16.

Mar. 14.c.21.

&c.

Lucas.c.19.

&c.

Co. 11 b.

13 14. &c.

1 Cor. 11 c.

24 26. &c.

Luk 12.c.19.

1 Cor. 11.c.

24 26. &c.

Baptisme, and the Lords Supper.

Io.6.27 32.
25.c.48. &c.
f.54.55.
I.Cor.10.d,
16,

receive thereby, and that as in Baptisme, we are borne againe, so with the Lordes Supper we may be alway fed and sustaineed to spirituall and everlasting life. And therefore it is enough to be once Baptised, as to be once borne : but as we need oft to feed, so is the Lordes Supper ofte to be receaved.

M. Which are the partes of this Sacrament?
Sch. The partes hereof, even as of Baptisme, are of two sortes, the one earthly and sensible : the other is heauenly, and remoued from all outward sense.

Mat.26.d.26
27.
Mat.14.c.22.
23.
Luc.22.c.19.
20.

M. What is the earthly and sensible parte
Sch. Bread and Wine; both which mat-
ters, the Lord hath expelly commandido
alios recetere.

I.Cor.11.c.33
15.
Ioh.6.d.27.
35.&c.c.48.
&c.g.63.
I.Cor.10.d,
16.

M. What is the heauenly parte and matter re-
moued from ourward sense?
Sch. The body & blood of Christ, which
are given, taken, eaten, and drancken of
the faythfull in the Lordes Supper, onely
after a heauenly and spirituall manner,
but yet verily and indeed : In somuch
that as the Bread nourishest our bodies,
so Christes body hath most singular force

Spirituall by fayth to feed our soules.

Col.10.4.c,
85.

And

Against transubstantiation; ad 7

And as with wine mens hearts are cheered, and their strengthes confirmed, so with his blood our soules are reliued and refreshed through faith: which is the meane whereby the body and blood of Christ are received in the supper. For Christ as surely maketh them that belieue in him partakers of his body and blood, as they surely knowe that they haue received bread and wine with their mouthes and stomachs. And it is also a gage of our immortalitie, and a pledge of our resurrection.

Ioh. 6. 5, 54

M. Is then the bread and wine changed into the substance of the body and blod of Christ?

Mat. 26. d, 16

Sch. No; for that were to destroy the nature of a Sacrament, which must consist both of heauenly and earthly matter, and to make a doubt of the truth of Christes body, and to give occasion of grudging unto the mindes of the receiuers.

27.

Mat. 14. c, 23:

23,

Luk. 22. c,

19. 20.

1. Cor. 11. c, 23,

24. 25. 26.

27. 28.

M. Was this supper ordained of Christ to be offered as a sacrifice to God the father?

Heb. 7. d, 16.

8. o. and 9. d,

Sch. Yes: for when Christ died vpon the Crosse hee once fully made that onely euerlasting Sacrifice for our salvation for ever, and hath left nothing for vs to doe,

11. &c. g, 25.

&c. and 10. c,

9. 10. 13. 14.

d, 18.

Luk. 22. c, 19.

The right use of the Lord's Supper.

I.Cor.11.c,
24.25.26.
Heb.43.c,15.
16.

doe but thankfully to take the use and be-
nefice of that eternall Sacrifice, which
we chieffly doe in the Lord's Supper.

2.Cor.11.f,
28.29.&c.

M. What is our dutie to doe, that we may come
rightly to the Lord's Supper?

Ier.34.b,7 &
39.b,12.13.
Iocla.b,12.
13.&c,15.16.
&c.

Sch. To examine our selues whether we
be true members of Christ.

Luc.22.c,19.
1.Cor.11.f,24.
25.26.
Ro.5.2,5.8.
9.& 8.3,4.5.
&c.

M. By what tokens shall we know this?

Sch. First, if we heartily repent vs. of
our sinnes: next, if we stay our selues and
rest in a sure hope of Gods mercies thro-
rough Christ, with a thankfull remem-
brance of our Redemption purchased by

his death. Moreover, if we conceive an
earnest minde & determinate purpose to
lead our life godly hereafter. Finally,

1.Pet.1.c,13.
14.&c,d.21.
22.& 4.2,1.2.
3.&c.
Mat.12.d.39.
Ioh.13.d,34
35.&c.

seeing in the Lord's supper, is contained
a token of friendship & loue among men,
if we bear brotherly loue to our neigh-
bours; that is, to all men, without any
euill or hatred.

M. Having sufficiently (as I thinke) examined these
concerning the chiefe poyntes of Christian reli-
gion, I would see now, how briefly and suffi-
ciently thou canst rehearse the whole summe of
all that hath hitherto been sayd.

Sch. First the Law of God, contained
in the ten Commandements, setteth be-

lowe

The end of the law and the Gospell.

soze my eyes a perfect rule of godly life, &c. and 119.
which I am bound to obey vpon paine
of eternall damnation: wherefore by the
same laws I doe know my sinne, and the
wrath of God against mee for the same,
and that everlasting death by Gods iu-
dice is thereforee due vnto mee: which
breedeth in me a horrible feare of minde,
and trouble of conscience, from the which
it being impossible for mee to bee deliue-
red by mine owne wisedome, power,
or vertue, or by any helpe or meanes of
man or Angell I am taught by the Gos-
pell, that Christ the sonne of GOD be-
ing made man without sinne hath by his
death suffered the punishment due for
my sinnes, pacified the wrath of GOD
his father towarde me, and reconciled
mee vnto his fauour againe, and made
mee partaker of his owne iustice, and
heire with him of everlasting life, of
all which benefites of Christ I am made
partaker by faith in him: which faith
the holy Ghost by the preaching of the
Gospell hath wrought in my heart: con-
firming the same also by his holy Sacra-
ments, being visible and sure tokenes and
pledges Mat. 38,d,9.
20, Mar. 16,d,15. 1,Cor. 10,d,16,17.

Psa. 9,b,8,7.
1,4,&c.
Mar. 19, c,16
17.
Luc. 10,c,25.
26,27,28.
Rom 2,b,12,
13,& 3,c,19.
20,& 4,c,15.
Gal. 3,b,10.
2,Cor. 2,b,7
& 7,c,2,10.
&c.
Ro. 1,c,15,16
Act. 13,c,38.
39.
Heb. 1,b,4,5
&c,& 9,c,9,d
12,14,& 10,a,
2,3,4,&c.
Mar. 1,d,20,
21,&c.
Ioh. 1,b,14,
c,29.
Ez. 53,c,4,5
6,c,10,11.
Rom. 3,d,24
25,&c.
Rom. 3,d,23
&c,& 8,c,14,
15,16,17,&c
Ga. 1,c,16,&c
Ro. 10,b,8,c,
14,d,16,17.
1,Cor. 12,c,3,
6,b,9,&c.
Mat. 38,d,9.

Psal. 1.2, 3.

The frutes of faith.

Ma. 7.6, 17.18

pledges of Gods goodnes towards me,

Lu. 1.8, 7.4-7.5

through Christ. The which faith as a

Rom. 6.2, 1.2

lively & fructfull tree, shoulde bring forth

3. &c.

in me the frutes of godly works, holines

Gal. 5.6, 8.

and righteousness, all the dayes of my

Mat. 5. 6, 16.

and righteousnesse, all the dayes of my

3. Pet. 2. 6, 12

life, to the honour of God, who hath be-

Ma. 9. c, 23. 24

flowed so many benefits vpon me: and to

Rom. 1. 2, 7.

&c. & 9. d, 16. the profit and good example of my neigh-

1. Cor. 1. 2, 3.

bois. For the increase of the which faith,

4. &c.

and grace to please God, and for the ac-

2. Cor. 3. b, 5.

complishing of all these things, I being

&c. & 7. c, 15.

of my selfe most weake and vnable there-

and 15. b, 10.

vnto, ought to make continuall and most

Phil. 2. b, 13.

earnest suete by heartie prayer vnto God

Ephe. 1. a, 5. 6.

the father, the giuer of al good things, in

&c.

2. Thes. 1. d, 12.

Ioh. 14. b, 13.

the name of his sonne our saviour Jesus

and 15. b, 16.

Christ, yeelding alway vnto him most

and 16. c, 23.

heartie thankes for all his benefites.

1. cor. 10. g, 11.

M. I doe see my good child, that thou well vnder-

Ep. 3. d, 10. 21.

standest the summe of Christian godlines. Now

Jud. f, 25.

it resteth, that thou so direct thy life by the rule

Mat. 13. c, 25.

of this godly knowledge, that thou seemest not

Luc. 12. f, 47.

to haue learned these things in vaine.

Rom. 1. c, 21.

Sch. I will doe my diligence, by Gods

and 2. b, 13.

helpe, worshipfull maister, and smite no-

Ephe. 4. d, 20.

thing, so much as I am able to doe, that

21. & 5. b, 8. 9

I may answere the name and profession

Phi. 1. b, 9. 10.

of a true Christian. And also I wil hum-

11. Col. 1. a, 5.

6. b, 9. 10.

Tit. 4. d, 26.

bly

Jacob. 1. d, 12. 23. 25. &c. & 4. d, 17. 1.

Pet. 2. d, 20. 21.

An Admonition.

My crave of Almighty God, that he suffer not the leede of his doctrine to perish in my heart, as sownen in a dry and barren soile, but that he will with the divine dewe of his heauenly grace, so water, and make fruitfull the drenesse and barrennesse of my heart, that I may bring forth plentifull fruits of godlinesse, to be bestowed and laid up in the batne and garner of the kingoome of heauen.

Tit. 2. d. 20.
Sa. I. d. 22. 23
29. Sec. & 4. d.
17. 2. Pet. 2. d
20. 21. 2d. n.
b. 9 c. 13. and
1. b. 7. 1ac. 1. a
5. 6. Mat. 13. d
19. 20. 21. c.
Ioh. 15. c. 16.
Psal. 1. 2. 3.
1. Co. 3. b. 9. 7
2. Cor. 9. c. 10
d. 14. & 13. d.
16. 17. 18.
Mat. 3. c. 12.
21. 3. d. 23.
Ioh. c. 36. &c.
G. 25. d. 22. 23.
2. Cor. 8. b.
10. 11. d. c.

M. Doc so my good Child, and doubt not, but as thou hast by Gods guiding first conceiued this in minde and will, so shalst thou by his grace, attaine to an happy and blessed end of this thy godly studie and endeouour, to thy eternall saluation, and to the glory of God: to whom be all honour and glory, world without end.

An Admonition for the

Morning.

A Wake thou that sleepest, and stand up from the dead, and Christ shall give ther light.

It is time that we should now awake Rom. 13. d. L out of sleepe.

The night is passed, and the day is come nigh, let vs therfore cast away the vederes of darkenes, and let vs put on the armour



Psalmes.

Job.1,17 armour of light.
2, 22, 1, 2
13. Let us walke honestly as in the day,
and put me on the Lord Jesus Christ.
• Mat.5,14. Let our light so shine before men, that
they may see our good workes, and glo-
rise our Father, which is in heauen.
Sap.6,13. Wisedome is a noble thing, and ne-
ver fadeth away; yea, it is easilly seene of
them that loue it, and found of such as
seeke it.
6,14. It preventeth them that desire it, that
it may shew it selfe vnto them.
• 13, 1, 17. Who so awaketh vnto it betimes in
the morning, shall haue no travell, for he
shall finde it sitting ready at his doore.
Eccle.2,13. Wisedome excelleth Foolishnesse, as
farre as light excelleth darknesse.

A Psalme for the Morning.

Psal.133,1. Praise God, O ye children of his ser-
uants, praise ye the name of the Lord.
Blessed be the name of the Lord, from
this time foorth for euermore.
The name of God is highly to be prais-
ed, from the rising vp of the Sunne, un-
to the going downe of the same.

The

Pſalmes.

The day (O Lord) is thine, and the Psal.74.c,6.
night is thine : thou hast prepared the
Light, and the Sunne.

We haue lyaſ vs dolme & ſlept, and Psal.3.b,5.
are riſen vp againe ; for thou (O God)
haſt ſustained vs.

O God, thou art our Lord, early in Psal.93.a,7.
the Morning doe we ſeekē thee, and & 83.b,12.
with our Prayer come before thee.

We are thy ſervants, O Lord, grant Psal.119.verſ.
vs. understanding, that wee may know 125.
thy testimonies.

Make vs to know the way that wee Psal.143.b,9
ſhould walke in ; for wee lift vp our
ſoules vnto thee.

Teach vs to do the thing that pleaſeth e, 11.
thee ; for thou art our Lord, let thy good
ſpirit lead vs ſooth in the way of life.

Cauſe vs to heare of thy louing kind- Psal.143.b,8
neſſe betimes in the morning ; for in
thee is our truſt.

Replenish vs early in the morning Psal.90.c,14.
with thy mercy ; and we ſhall cry for joy,
and be glad all the dayes of our life.

For thou (O Lord) art the thing that Psal.71.a,6.
we long for ; thou art our hope, euen
from our youth.

Prayers.

16. v. 16. Through thee haue we been maintayned
ever since we were borne: thou art
hee that tooke vs out of our Mothers
wombe: our prayres shall be alwayes of
thee.

Psi. 59 c. 16. 17. We will sing of thy power, and will
praisethy louing kindnesse betimes in
the Morning: for thou hast beene
our strength, our refuge, our defence,
and our most mercifull Lord.

Glorie be to the. &c. As it was. &c.

A Prayer for the Morning.

V^E yeild vnto thee our mouthearty
thankes, O heauenly Father, for
that thou hast delivred vs from all pe-
riis & dangers of the night, and brought
vs safe to the beginning of this day: we
beseech thee, that thou wile in the same,
and ever hereafter, receive vs into thy
defence and protection: and as thou has
remoued the darkenesse of the night, re-
Psal. 91. 1. 2. stored the light of the Sunne, and rayles
3. the whole. vs from sleepe, so thou wouldest touch
Psal. 74. c. 19. vs also to remoue from vs the inward
Psal. 4. b. 6. & 36. b. 9. darkenesse of ignorance, to wake vs from
sleep

Prayers.

sleepe of sinne, & to lighten our mindes
with the heauenly beames of thy most
holie spirit, and with the knowledge of
thy deare Sonne, our Saviour Iesus
Christ, the true light of the world, that
we eschewing the workes of darknesse,
may guide the steppes of our lives after
the light of thy holie word, walking come-
ly as the children of light, in holinesse
and righteousness, as in the day, and in
thy light: and in the end may come to
that most blessed eternall light, which
then doest inhabite, the same thy Sonne
our Saviour Iesus Christ, being our
guide therewerto: to whom with thre,
and the holie Ghost, one God of most
gloriosus Majestie, be alhonour & glory,
world without end. Amen.

A Morning prayer for Scholars.

Ve render unto thee most heartie
thankes, O Father of lightes, the
giver of all good giftes, that it hath plea-
sed thee to moue the mindes of our Pa-
rents & friends to set us unto the schoole
in these our tender yeares, most meet for
Jacob. i. c. 17.
1. b. 1. 1. 1.

Prayers.

Eccles.2.2,3. The learning of all good thinges, most
Pcc. bumbly beseeching thee not to suffer
Pro.6.a, & b their good hope, and our best time to per-
e. & 13.c,16. tiss through our忘watchesse, negli-
Phal.117.a,1. gence, and slouthfulnessse. And because
Joh.1.5.2,4,5. our watching, diligencie, and studie, can
Phal.4.b,6 & profit vs nothing without thy grace,
36.b,9. & Cor.4.b,6. vouchsafe with thy heavenly benediction
to lighcen our mindes and wits, and to
endeue vs with such desire & loue of good
Learning, Wisedome, and Vertue, with
such docilitie to conceiu, and memorie
to retaine the same, that we in our child-
hood and yowth, being well instructed in
Den.4.b,9,10. all good letters and vertue, may grow to
& 31.b,11,13. be learned and godly men, to the profita-
Psa.78.2,3,4. ble service of the Common-wealth, and
Mat.19.b,13. of the holy Church, and to the setting
24. forth of thy glory. This we craue at thy
3. Tim.3.d,13. hands, O heavenly Father, in the name
John.15.c,16. of thy onely Sonne our Saviour Iesus
Christ, beseeching thee for his sake, to
grant the same. Unto thee with the same
2.Tim.4.d,13. thy Sonne, & the holy Ghost, one God
immortall, invisible, and onely wise, be
all honour and glory, so ever and ever.

Ano-

Prayers.

An other Prayer for Schollars.

Grant O Lord God heauenly father,
that ince by thy divine grace, setting
the example of thy beare Sonne, & most
blesse Child Iesus Christ before our
eyes, as the most cleare and most notable
example of all other to be followed, may
ever in these dayes of our childhood and
youth, apply our selues wholly to all
good and godly learning, and to the obser-
vance of thy most holy commandments that as
we shall growe in peaces, we may also in-
crease more & more in good knowledge,
wisedome, and vertue, and in the loue of
all godly men, and specially in thy hea-
uenly grace and favour, wherun resteth
perfect felicitie, through the soule our
Saviour Iesus Christ, to whom with
thee and the holy Ghost, be all honour
and glory, for ever and ever. Amen.

¶ 1. c. L. del
Luk. 2. g. 44,

¶ 2. c. I. del

Eccle. i. 2. a. 3
&c.

¶ 3. c. S. L. del

Luk. 1. g. 4
53.

¶ 4. c. L. del

An Admonition for the Evening.

Sol. 6. 12. and Night.

If any man walke in the day, he shal-
bleth not, because he leeth the light of
this world. ¶ 5. c. 12. v. 47. 48. 49. 50.

¶ 1. c. S. L. del

Ioh. 3. c. 19.

Psalms.

But if a man walke in the night, hee
humilitie, because there is no light in
him.

Joh.3.c.19.

Joh.3.c.19.

This is the condemnation, the light
is come into the world, and men loued
darknesse rather then light; because their
deernes were guilt.

Joh.3.c.19.

Joh.3.c.19.

Jesus Christ the sonne of God, is the
light that shineth in darkenesse, the true
light which lighteneth every man that
commeth into the world.

Joh.3.c.35.

Joh.3.c.35.

Let us therefore walke while we
have light, lest the darkenesse come upon
us; for he that walketh in the darknesse,
taketh not whither he goeth.

2.Cor.6.c.14.

Joh.3.c.36.

Let us not hence a strange poake with
unbelievers, but let us shew them light;
Let you believe in the light, that may
be the children of the light.

Joh.3.c.46.

Joh.3.c.46.

Let us believe in Jesus Christ the
sonne of God, who came a light into the
world, that whosoever belieueth on him,
should not abide in darkenesse.

Joh.3.b.12.

&c.3.c.5.

Whosoever followeth Christ, the
light of the world, hee walke not in
darkenesse, but shall have the light of life.

There ariseth up light in the dark-
enesse,

Psalms.

Give unto them that deale uprightly. Psal. 1. 12. 4. 4.
1. Joh. 1. 2. b.
1. 9.
Hee that sayth how that hee is in the

light, and yet hateth his Brother, is in
darknesse, even until this time.

Hee that loueth his Brother, abydeth b. 10.
2. 1. 2. 1. 2. 7
in the light, and there is no occasion of
wisdome in him.

If thou hast compassion vpon the hun-
grie, and refreshest the troublous soule,
then shall the light spring out in the
darknesse, and the darknesse shall bear
the noone day. Esa. 58. 8. 10.
1. 1. 3. 1. 2. 9
1. 2. 3. 1. 2. 1. 1.

The Psalms for the Evening.

It is a good thing to make confession
and prayer unto GOD, and to sing
psalmes and psayles unto thy name, O
thy most high. Psal. 9. 1. 1. 1.
1. 1. 1. 1. 1. 1.
To set foorth thy louing kindnesse 2. 1.
early in the morning, and thy truthe in
the night season.

Whilst darkness conereth the earth Esa. 6. 1. 1. 2. 7.
and the people, let thy glory, O Lord, Psal. 43. 3.
shine vpon vs, and send forth thy light
and thy truthe to direct vs. 1. 1. 1. 1. 1. 1.
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O

Psalmes.

**a. Cor. 4. b. 6.
Mal. 3. 18.**

O God, who commanded the light to
to shine out of darknesse, shine in our
heartes, and giue vs the light of thy
knowledge of thy glory in the face of the
Iesus Christ.

Psal. 36. 13.

Lighten our candle, O God our Lord,
and make our darknesse to be light, that
we may walke before thee in the light of
the living.

**Psal. 119. v. 105.
Luk. 1. g. 79.**

Thy Word is a candle vnto our feet,
and a light vnto our pathes : it giueth
light to them that sit in darknesse, and
in the shadow of death ; it guideth our
feete into the way of peace.

**Psal. 119. v. 153
& 56. b. 15.
Psal. 36. b. 9.
& 13. a. 3. 4.**

Direct our steeps in thy word, and so
shall our feete be kept from falling, and
no wickednesse shall haue domination ouer
us.

O Lord, with theo is the fountain
of light, lighten our eyes with the light
of thy countenance, least that we sleepe
in death, and our enemy preuale
against vs.

**Psal. 119. c. 13.
& 56. g. 13.
Mat. 8. b. 12.
& 21. c. 3. 13.
& 25. c. 30.
Act. 26. c. 18.**

Bring vs out of darknesse, and out of
the shadow of death. Breake our boones
asunder, deliver our soules from death :
O save vs from that darknesse where is
weeping.

Prayers.

the keeping and gnawing of teeth; & dayes
our Open our eyes, that we may be turned
from darknesse to light, and from
the power of Sathan, vnto thee our
God.

That we may receive forgiuenesse of
sins, and inheritance among them
which are sanctified by sayth; that is, to
ward thy Honore Jesus Christ.
So shall we lay vs downe in peace; Psal. 4.b.8.
Take our rest, for thou, O God, one-
ly, makest vs to dwell in safetie.

Hollo be to the Father, and to the
Sonne, and to the holy Ghost.
As it was in the beginning, is now,
and ever shall be, world without end.
Amen.

A Prayer for Evening, and Night. Psal. 91.c.6
O Lord our God, in whose defence the
safetie of mankind, and all thinges, Luk. 8.g.15a
doeth rest, how the light hath darkened &c.
the world, and our boordes shall bee Ioh.11.b.12.
layde asleepe (than the which nothing is &c.)
more like vnto death) wee betake our
selues wholly vnto thy protection: most
humbly Eph. 5.b.11.2. Cor. 14.14

Prayers.

humblly beseeching thee that thou wile
delivere vs from the power of wicked spi-
rits, the Princes of darknesse, which do
deceive vs, can transforme themselues
into Angels of light, and from all sinnes
the workes of darknesse, and from all
ther perills and dangers both bodily and
ghostly; & that thou suffer vs not wholly
to be opprested, and (as it were) buried in
sleepe; neither our mindes so to be dark-
ned, that we forget thee, but that whilst
our bodies are asleepe, our heartes may
continually make and watch vnto thee.
And when that rest hath refreshed our
bodyes and mindes sufficiently, so much
as is requisite vnto nature, the next mor-
ning may make vs more able to ready to
serue thee, in the fates of life, wherein
thou hast placed vs, to the health of our
owne soules, the benefite of our neigh-
bours, and the glory of thy holy name,
through our Saviour Jesus Christ,
to whom with thee and the holy
Ghost, be all honor and glory,
now and for ever.

Apaen. *Op. 100* *1940*

Ап. 9

Prayers.

An other for Euening and night.

A Lmightie God, who as thou hast
made the day to labour & travell in,
hast thou created the night for the rest
and refreshing of our weary bodyes and
mindes, wee most humbly beseech thee,
that as the night darkneth and shadow-
eth all thinges, so thou wouldest for thy
deare Sonne Iesus Christes sake, hide
our sinnes, removing them fro thy sight,
and putting away the memorie of them
by eternall oblivion, that as our bodyes
shall haue the rest of sleepe, so also our
mindes by hope of thy mercy, may inioy
the rest of a quiet Conscience, and so by-
ing wholly refreshed, wee may awake
and risse vnto thy seruite the next day,
and all the dayes of our life, and when
Death it selfe shal come (from the which
it is as easie for thee to raise vs, as from
bodily sleepe) we may rest in hope of that
most joyfull resurrection, wherein our
bodyes shall awake vnto that everlasting
day, which shall never be interrupted
with any darkenesse, when wee shall be
made partakers of the inheritance of

Esa.45.b,7.2.
50.2,3.
Eccle.5. b,11.

Psal.55.2,5.
82.2, 1.8c
51.2,2,b,9.
Eh.43.d,25.
Eze.13.c,38,
Act 3.d,19.
Col.1.b,13.
Psal.127.2,2.
Prou.3.d,24.
Lat.3.2,2,13
Ioh.11.b,11.c.
254.45.4.

The

A Prayer.

Col.1.b,12.
Gal 4.d,26.
Apo.21.g,23.
& 22.b,5.

Colr. c,13.

the Saintes in light, in that most blessed
Cittie, the heauenly Hierusalem, where
shall be no neede of Candle, neither of
the Sonne, nor of the Moone to lighte
it; and the Sonne of the Lampe shall be
our eternall light. Unto the which most
glorius light & kingdome of thy deare
Sonne, we beseech thee bring vs, for the
sake our Salvior Iesus Christes
sake: vnto whom with thee
and the holy Ghost, be
all honour and glo-
rie, for euer.
Amen.

FINIS.

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